

VOL. 6, NO. 3

MARCH, 1915

# MISSIONS

A Baptist Monthly Magazine



### American Baptist Foreign Mission Society

FORD BUILDING, BOSTON, MASSACHUSETTS

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# MISSIONS

## A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION  
MONTHLY, GOOD WORK, TIDINGS, AND THE HELPING HAND

HOWARD B. GROSE, D.D., Editor

### CONTENTS FOR MARCH, 1915

GENERAL:	PAGE	GENERAL:	PAGE
Expansion Policy . . . . .	177	OUR MISSIONS' QUIZ . . . . .	239
Denominational Day . . . . .	179	MISSIONS' QUESTION BOX . . . . .	239
Following the Corkscrew Curve— Rev. Hervey F. Gilbert . . . . .	180	HELPING HAND:	
Discoveries in the New West—L. C. Barnes, D.D. . . . .	182	God Answers Prayer . . . . .	240
All Assam Convention—Mrs. C. W. Gale . . . . .	184	The Day of Prayer . . . . .	243
Outstationed—L. C. Barnes, D.D. . . . .	191	Our Foreign Mail . . . . .	244
The Judson Memorial Movement . . . . .	192	Welcome to Mrs. L. G. Brockway . . . . .	248
A Call to Sacrificial Devotion . . . . .	194	Opportunities in China . . . . .	248
What Retrenchment Means on the Field . . . . .	196	Three Filipino Girls . . . . .	249
EDITORIAL:		With the Editor . . . . .	250
An Eventful Month . . . . .	200	The Home Department . . . . .	252
The New Movement in China . . . . .	200	MISSIONARY PROGRAM TOPICS:	
Work Among the Magyars . . . . .	201	April—Missionary Practice through the Use of Tracts . . . . .	253
Foreign Mission Figures . . . . .	202	THE WORLD FIELD:	
Some Comparative Statistics . . . . .	202	From the Far Lands . . . . .	254
Note and Comment . . . . .	203	From the Home Lands . . . . .	258
The Home and Foreign Mission Con- ferences . . . . .	204	Chapel Car and Colporter . . . . .	261
THE APPEAL OF THE SOCIETIES:		AMONG THE BOOKS . . . . .	263
Foreign Mission Society . . . . .	208	FINANCIAL STATEMENTS . . . . .	264
Home Mission Society . . . . .	209	ILLUSTRATIONS:	
Woman's Foreign Mission Society . . . . .	210	Lower Hanging Rock, Yosemite, Frontispiece	
Woman's Home Mission Society . . . . .	211	Russians in Convention . . . . .	183
Publication Society . . . . .	212	Baptist Meeting House, Elko, Neb. . . . .	191
Northern Baptist Convention . . . . .	213	Memorial Children's Home, Somer- ville, N. J. . . . .	192
GENERAL:		Italian Service in Memorial Hall . . . . .	193
Missions and Social Service—Samuel Zane Batten, D.D. . . . .	207	Congo Conference of 1914 . . . . .	196
His Last Words (Story)—Florence Smith Mason . . . . .	214	A Village in Assam . . . . .	216
Across Continent Trip . . . . .	218	Big Trees of the Yosemite . . . . .	217
Mission Work in Mexico . . . . .	220	Fairfield Lake . . . . .	218
A Letter from Pastor Fetler . . . . .	222	Avalon, on Catalina Island . . . . .	219
An Unprecedented Situation . . . . .	223	"Now No More Lonesome, No More Sad" . . . . .	228
DEVOTIONAL . . . . .	224	Interior Baptist Church, Rock Springs, Wyo. . . . .	229
TIDINGS:		Mission Circle at Rock Springs, Wyo. . . . .	229
The Late Gift . . . . .	225	Scenes at Mather School . . . . .	230
Daughter's Day in 1915 . . . . .	226	Olive A. Warren and Girls of Benedict College . . . . .	231
The Methods of One State Director . . . . .	226	Woolwich Center Pathfinders . . . . .	232
Something New in Mission Study . . . . .	227	Martha Howell, Dean National Train- ing School, Washington, D. C. . . . .	233
Much in Little . . . . .	228	Little Hug, Bauchet Mission School . . . . .	235
Here and There Among Our Schools . . . . .	229	Summer Conferences, 1915 . . . . .	237
Mrs. J. S. Murrow . . . . .	233	New Italian Chapel, Silver Lake, N. J. . . . .	259
Miss Ada F. Morgan . . . . .	234	Miss Anna W. Martin and Patient . . . . .	241
Birthday Prayer Calendar . . . . .	235	Four Workers of the W. B. F. M. S. . . . .	242
Appointments and Wants . . . . .	235	Ma Pau . . . . .	246
DEPARTMENT OF MISSIONARY EDUCATION . . . . .	236	Girls' Academy at Jaro, P. I. . . . .	247
THE OPEN PARLIAMENT . . . . .	238	Miss Ang Mei-Choh . . . . .	249
		Mrs. J. W. Mauk . . . . .	251

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## Expansion Policy

Get out beyond your Skin. You are a very nice person;  
But it is not worth while to spend all your time in your own  
company.

Get out beyond your Friends. Friendship is fine and necessary;  
But not enough for a full-sized man or woman.

Get out beyond your Classroom. That is where you make your  
living;  
But you must have more room for your life.

Get out beyond your Church. That you need for your spiritual  
comfort;  
But you must have more for salvation.

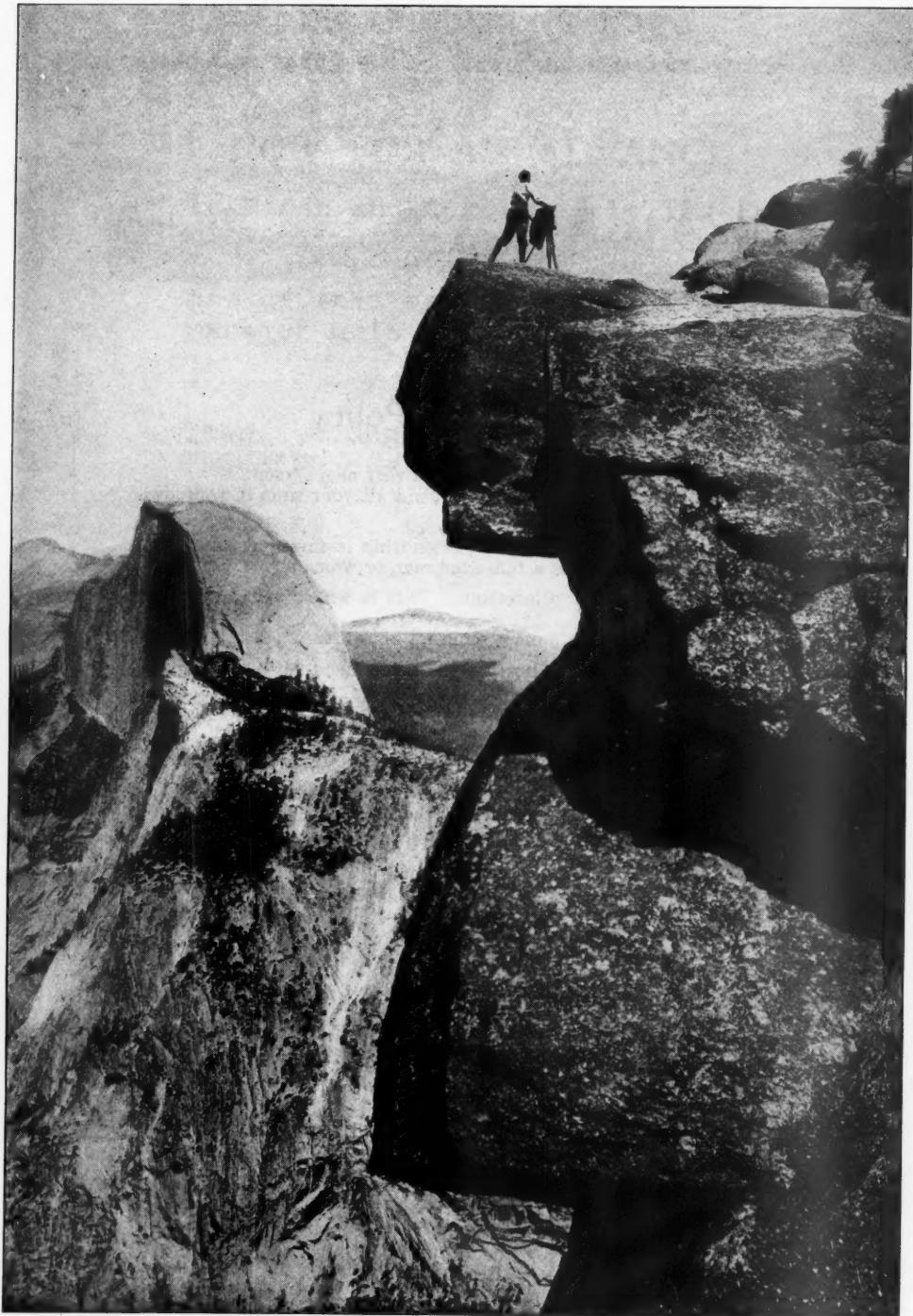
Get out beyond your Town. That is where you spend your time;  
But your soul should reach from the Mountains to the Sea.

Get out beyond your Nation. In that Humanity has a stake;  
But most of Humanity is elsewhere.

Get out as far as you can — then will it be worth while to come back  
home.

*From the American Teacher.*





LOWER HANGING ROCK, YOSEMITE: MOUNTAIN VIEWS THAT MARK THE TRANSCONTINENTAL TRIP  
FOR MOUNTAIN CLIMBERS

# MISSIONS

VOLUME 6

MARCH, 1915

NUMBER 3

## Every Church Should Observe This Day DENOMINATIONAL DAY, MARCH 14



It is of great importance to us as a denomination that we should make an annual feature of our Denominational Day. This can be made the focal point for such instruction as our members need, the older quite as much as the younger, if we are to be intelligent Baptists, able to give a reason for those convictions which distinguish and differentiate us from other denominations. The subject suggested by the Committee for this year is vital and full of interest. The Committee's announcement is as follows:

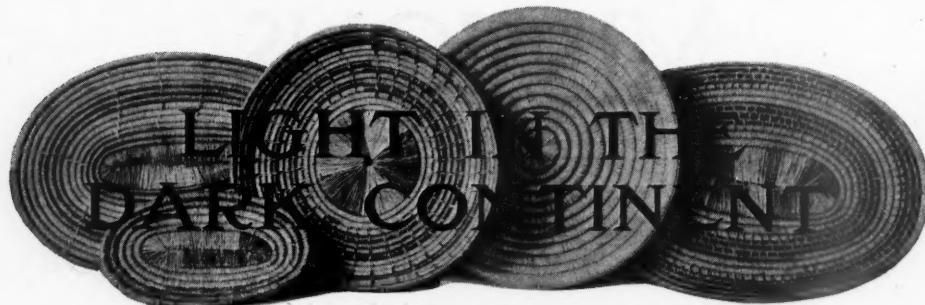
¶ The Committee of the Northern Baptist Convention on Denominational Day announce that March 14, 1915, has been designated as the date for its observance. It was widely observed last year; it should be more generally observed this year.

¶ The special subject recommended for consideration is: Baptist Views concerning a New Testament Church. How many and vital are the differences between us and many other bodies in this respect, comparatively few know. The Baptist position needs to be restated. It excludes hereditary or birth-right church membership as taught by many pedobaptist bodies; its spiritual democracy rules out all hierarchical or other ecclesiastical authority and all sacerdotalism and sacramentarianism; it stands for spirituality and the simplicity that is in Christ. It is of the utmost importance that a church be a proper spiritual expression of the spirit of Christ and an efficient instrumentality of the Holy Spirit in the advancement of the kingdom of God in the world.

¶ Sermons on the subject should be followed by further consideration of it in the Sunday school, the young people's meeting and the mid-week prayer meeting.

¶ Baptists have just celebrated the centennial of our foreign mission enterprise, of which Adoniram Judson was an illustrious figure. His conversion to Baptist views was the result of his conscientious and critical study of the Scripture concerning the proper subjects for membership in a Christian church. His forceful arguments in support of the Baptist position are worthy of consideration in connection with the observance of this day. Extracts from his statement and other material bearing upon this subject will be sent by the committee to pastors and others upon application. Address Committee on Denominational Day, Room 1002, 23 East Twenty-sixth St., New York City.

PROF. F. L. ANDERSON, MR. F. W. AYER, REV. W. B. HINSON, REV. JOHN HUMPSTONE, REV. E. W. HUNT, MR. D. P. LEAS, DEAN SHAILER MATHEWS, REV. H. L. MOREHOUSE, REV. T. J. VILLERS, Committee.



## Following the Corkscrew Curve

By Rev. Hervey F. Gilbert

A GRAPHIC SKETCH OF A TOURING TRIP IN THE  
CANNIBAL DISTRICT OF BELGIAN CONGO LAND

 **H**OW would you feel if you found yourself camped at night in the vicinity of the largest cannibal massacre of recent years in the Vanga district? What would you think if the village, deserted at your approach, should awaken to the sound of tom-toms in all directions as darkness deepened? What would you do if your carriers came to your tent through the rain saying, "Tata (Father), these people do not fear Bula Matadi (the State). They'll kill us just as they did those friends of ours"?

You would doubtless do just what we did under those circumstances — reassure your men, say your evening prayers and go to sleep. A white man and his carriers are generally safe among the natives, but the atmosphere of the place was spicy, and the whole trip had that quality to us. We submit the simple tale.

After several months of hard work on the language and in the school, it was decided that a week of touring would afford a beneficial change for Mrs. Gilbert and myself. And so our first trip as new missionaries was planned. Our route lay

through a region not hitherto visited by missionaries. Our outfit consisted of a tent, road beds, a table, chairs, a trunk, provisions, cooking utensils, and a bar of disinfecting soap. It would be necessary to shake hands, at least with the chiefs.

We had the true tropical background for our departure. We rose from the breakfast table to watch from our veranda a pair of elephants taking their morning bath up the river. In the east the sun peeked over the nearby hills. Behind the houses the palms stood like sentinels guarding the station. At a good hour we turned our backs on the compound and our caravan of nineteen men and four schoolboys struck the trail. As they wound in and out along the tortuous route, one was reminded of a huge serpent moving along a corkscrew curve.

The country through which we passed was diversified. Much of it was beautiful and wild indeed. Sometimes for miles we would push our way through grass six to nine feet high. Then a stretch of open ground would reveal ranges of blue-tinted hills. About once a day we crossed a water-course. After descending a long steep path through the forest into the bottom of a valley we several times found ourselves facing a marsh through which the trail lay on half submerged logs. Then six or eight carriers struggled through

deep mire carrying first Mrs. Gilbert and then myself in the hammock. But beyond or before the mire always lay a swift African stream of clear water on a hard sand bed. Here, perhaps for some distance, the path was the water-course itself, but at least the footing was good.

Where our time favored us we paused for dinner by the stream, for there in the forest it was cool. The dense shade, the climbing vines, the orchids high above, the call of some wild forest bird, the sound of the water gave a restful touch to the strenuous day.

Our difficulties with the language may be estimated when I say that the towns which we visited were inhabited by people of our three tribes, each tribe with its own dialect. Nothing but the primal life could keep these dialects distinct as they are, for three contiguous towns often represent the three different tribes. Our own language study had been confined to one dialect only.

The first night we made camp in a small town on top of a plateau. The chief was absent. In the morning he came to arrange for an exchange of presents. Did I want a pig, a goat, or a chicken? Knowing that taking a gift meant paying for it, I said that I would take the chicken. A moment afterward I said to Mrs. Gilbert, "There goes our chicken," for with a mighty squawk he flew through the camp pursued by six or seven naked little boys. Chasing the chicken is a ludicrous event as sometimes the boys are after him before the traveler has seated himself.

The next afternoon we came to Nsala, the town mentioned in the opening paragraph. Somewhere near here, about three years ago, a large company of native workmen were waylaid, killed and eaten by the people. A hard rain was threatening. We hurried into the village about 2 P.M. The first houses were deserted. Then we saw one man. "Where is the chief?" "Mfumu kela ve (there is none)." "Show us the way." He took a step or two as though about to comply, and then with a quick movement, grabbed his bows and arrows and disappeared into the bush behind his house. We got under the eaves of a native house and the rain

began. All afternoon we stayed there. The men managed to get the tent up by night but still it rained.

Finally a shivering citizen came with a calabash of palm wine. I explained as best I could that I couldn't drink the wine. "Give it to us," said the carriers. He handed it over. "You drink first," said the men. They were suspicious of poison. Apparently insulted, the man took a few gulps and passed it on. Then a few other natives came around. We announced our errand of peace and told them all to come in the morning. But in the evening when the din of the tom-toms began, the taunting and shouting of the villagers and our men added to the weirdness of the situation. We slept well in our tent, but the men passed a miserable night. The morning brought a large crowd of apparent friends to look on and listen to the gospel story, and we again took the trail for another day's adventure.

But I shall be compelled to omit a description of the immense rubber plantation which we visited, of the native dance which we were fortunate or unfortunate enough to witness, of the sick and loathsome, bright and happy people we saw.

After describing a circle below Nsala we passed another night in a town near by. In the morning the people absolutely refused to show us the road into the interior, and for once our men started off with alacrity, but—on the home trail. No interior for them! I stopped them, tried my best to get a guide, and then reluctantly we turned toward Vanga.

At the first village we got the chief to guide us to a town where we spent Sunday. And here we got "Tom." Tom was a present from the chief and the only decent looking native cat we have seen in Congo. We named him Tom because, somehow, he reminded us of God's country with a cozy winter scene, a home circle, a glowing fire and a purring puss before the blaze. Pardon this touch of sentiment. It has departed with Tom. In the stillness of the night he fled.

In the afternoon of the following day, the whitewashed station, the broad bend of the river, and the friendly palms of Vanga, welcomed us back home, tired yet rested for the daily station routine.



## Discoveries in the New West

By L. C. Barnes, D.D.

Chairman of the Neglected Fields Survey Committee of the Home Missions Council



THE five bulletins of the Neglected Fields Survey Committee of the Home Missions Council aggregate 162 pages of printed findings. In the order of publication they are concerning Oregon, North Dakota, Colorado, California and Washington. Thus the Pacific Coast is covered, one state on the continental divide and one further east. They will repay study by every one who cares to go below the surface and the purely local in an understanding of Home Missions.

The information collected by men on the field, on blanks furnished by the Council, shows many significant facts now for the first time brought together. These have been sifted and collated with scientific care. In connection with them data have been taken from government reports. Thus the bulletins comprise an amount and a quality of data for Home Missions nowhere else gathered.

The school district was taken as the unit of study. This had the advantage of being not only the smallest civil division, but also the division made by the people themselves with a view to the higher life of the community and the needs of the coming generation. At the same time it was apart from ecclesiastical differences.

Take two or three samples of the findings. Some twenty-three items are tabulated.

In the 6,515 school districts reported upon, the best state had 44% without any kind of church or Sunday school, and the worst 64%. Apparently, intellectual preparation for life is being provided, at least in elementary form, far more widely than religious preparation in any form. In Washington reports were obtained from 60% of all the school districts in the state. The ratio of Sunday school enrollment to population according to the last religious census of the United States was considerably less in Washington than in the country as a whole. But the illiteracy of the United States as a whole was much greater than that of Washington, 7.7% as compared with 2%. In other words, one of the states in the front rank in capacity to understand literature is behind even the average in teaching the Bible, the best literature and the inspiration of all that is best in life.

But were not all of the people within reach of church privileges in neighboring districts? No, each state showed from 25,000 to 47,000 people living more than four miles from any church.

Perhaps more significant is the fact that even where churches of some kind are reported, it is shown that they are not pouring through the community a continuous stream of life. Thirty-five per cent of them hold less than four services a

month. But even of those which have more or less preaching, a large proportion are without continuous ministry. From 31% to 51% have no resident pastors.

The findings concerning the immigration problem in the West will be a revelation to many. It is easy to infer that this problem is critical only in the northeastern states because its bulk is greatest in that quarter. While foreigners are most numerous in the East absolutely, relatively they are more numerous in the West. In the fifteen westernmost states, thirteen per cent of the nation's population must assimilate eighteen per cent of the nation's foreign immigration. That larger proportion of foreigners to total population must be influenced for Christ by an evangelical church membership smaller in proportion to population than the average in the country at large. In every one of the far western states it is considerably smaller, in five of them it is only one third as great. Not only is there a larger proportion of foreigners and a smaller proportion of church members to receive them, but still more significant is the fact that the institutions of evangelical religion are less firmly and commandingly established and have much less accumulated momentum of influence.

It is difficult for people living in the older portions of the country to appreciate the force of the last statement. It bears

not only on the assimilation of foreigners but on the life of the people in every relation and particularly on the religious life of communities.

In the far western states from two thirds to three fourths of all the people, including children, were born in some other part of the country or the world. In Washington natives of the state form only 23% of the population. In one of the intermountain states recently an eminent judge of the United States Circuit Court, in opening a religious convention, stated the case in these judicial terms: "The whole state is in its youth. Most of us are comparatively recent arrivals and everywhere social and economic organization is in its formative state."

When institutions and customs are once established, whether good or bad, they will be hard to change, as, for example, in China. Our Survey discloses a portion of the United States larger than China and destined to have more population than China now has, where it is not a period of re-creation, stupendous and significant as that is, but the still more critical, delicate and far-reaching hour of creation itself.

A few full sets of the bulletins are available for any who would like to study them. They can be had by writing to the Secretary of the Committee, Mr. J. E. McAfee, 156 Fifth Avenue, New York.





REV. J. M. CARVELL, MRS. P. E. MOORE AND DELEGATION OF MIKIRS

## All Aboard for the "All Assam Convention"

By Mrs. Charles W. Gale

[Concluded from February Number]

### II

#### THE CONVENTION

WE have been cautioned not to proceed to the tent where the meeting is to be held until we are called for. Consequently we settle ourselves on the veranda and wait. A company of natives is seen approaching, led by our missionaries in charge. They stop in front of the veranda, sing and pass. Other groups appear and do the same, and so they keep on. They carry banners, so we know who they are, and the many tribes thus come to escort us to the place of meeting.

We fall into line and proceed to the big tent, made of bamboo, with canvas sides, and thatched roof of jungle grass. It will hold approximately a thousand people. A platform has been erected in front upon which are chairs for the guests, and crude benches are set in a single row part way around the sides. The ground is covered with rice straw for the natives to sit on, for they do not use chairs in this country. The platform is surrounded with a split bamboo lattice on which the sign hangs "All Assam Association, 1914" in good

English. Signs and mottoes are hung around the tent, the only one in English being "I am the Way." An American and British flag and the Union Jack help to decorate the platform, and around the whole tent are strung paper chains of bright green, red, orange and blue. The bamboo upright posts are wound with newspaper, first and over this strips of colored paper. Paper is scarce in this country. On the center of the platform is a table on which rests a blue and white enamel dish filled with yellow marigolds. A baby organ adds to the furnishings and kerosene lamps are placed for lighting. The men sit on one side of the tent, the women on the other.

Rev. Henry Goldsmith of Jorhat, who has come with us, gives us a welcome in Assamese, and later through the translation read by C. H. Tilden we know what he has said. It is in part as follows:

"Our friends have come from a far distant country, differing in customs and looks. Though we differ in the color of our skin, our dress, our customs, we have drawn near and both have become one in Christ, and we are brothers and sisters."



NAGA DELEGATES TO THE ALL ASSAM CONVENTION

The tie by which we are bound as children of the one Father is a nearer and dearer tie than any earthly one." Reference was made to the apostles crossing seven oceans and thirteen rivers to see us. "And so our Christian friends have crossed seas and rivers and continents because of their love for us and their longing to see us. And now we are all one in Christ. A prominent Pundit once said that the East and West can never be *one*. This is a mistake. The occidental and oriental *can* become one as seen this day. The people in this Association are not rich. We are poor and cannot offer you luxuries, but we hope you will be happy and satisfied with our frugal hospitality. But may you have a *spiritual feast*. In each community where there is a teacher and preacher the spiritual tone has increased and will increase. We want you when you return to America to tell the people of our great needs here in Assam and to help us. We have no thoroughly well trained or educated leaders and no means to send our children to school. We very much need a Christian High School. This need has been recognized, but to-day the All Assam Association is weeping because the funds have not been furnished for such a school. This need should be provided for without delay. So we bring loving salutation to the Societies in America and the brothers and sisters there. Tell them of our joys and sorrows, and we now salute you."

At this all the assembly arises and shouts three times, "Victory in the name

of Christ!" Responses are given by members of the party, and then Rev. A. J. Tuttle gives a summary of the work and needs in Assam. His speech in part is as follows:

Work was begun seventy-eight years ago by Dr. Nathan Brown and Mr. Cutter among the *Shans* in Burma with the hope of getting into China. This, through God's providence, did not succeed and they were driven back to Sibsagar and compelled to remain in *Assam* to preach the gospel. There was great suffering at first, but great things have been accomplished. The spirit of God has been working and nineteen different tribes have been reached, including people from India proper. As a result there are to-day in Assam (figures up to date) 13,000 Christians, 120 organized churches, 108 preachers, and 32 teachers. Annually there is given 16,758 rupees (or about \$5,000 in our money). People have given out of their poverty, and in proportion the gospel has gone by leaps and bounds. In the last twenty-eight years missionaries have been trebled and Christians multiplied many fold. So God has blessed Assam and work has been established in spite of difficulties.

One of the greatest difficulties is the language. There are seventy-nine different languages, besides many dialects, spoken in Assam. When Dr. Brown went to Assam he established schools. All went well and leaders were being trained to take up Christian work when the mission was visited from America and the policy changed, against the opinion of the missionaries on the field. Educational work was stopped, and the work in Assam fell back. Missionaries also fell off. Almost all the trained *native* workers have come from the early schools, but nearly all are now dead and there is no one to fill their places. But God rules and over-rules to His glory. Education is now being given again a prominent place among the Hill people, but there are no schools of *high grade* and no trained teachers. There is *not one* Christian High



REV. O. L. SWANSON AND DELEGATION FROM GOLAGHAT, WHERE THE CONVENTION HELD ITS MEETING. MR. SWANSON HAS BEEN IN ASSAM SINCE 1893

School in Assam. There are two schools of the seventh grade and two classes of first and second high school in Jorhat.

Language has kept the people separate. Literature has been reduced to writing in six different dialects and there is the whole Bible in Assamese, besides a dictionary, hymn books, school books and pamphlets on different subjects. Our missionaries have spent a great deal of time in such work and have enriched the country in this way as well as other ways. What does God expect? The work of education is important, but the call God gives to-day is primarily the completion of the evangelization of Assam. So far the work has followed the line of least resistance among the Hill people, but there are thousands and thousands in the plains who have never had Christ presented to them in such a way that they could accept Him. The plains people are better educated and naturally the real leaders, but most of them are caste people or Mohammedans.

There is an opportunity in the province for educated men as never before. We must push that work and push the school wor' for the training of Christian workers, and it must be done now. Now is our opportunity and it will never come again. The Government has provided a College but forbids Christian teaching. Our only opportunity open now is to reach these high class students through hostel work where in the quiet hours our missionaries can have heart to heart talks with them. One established at Gauhati would enable Dr. Witter to use his splendid influence for good along that line. Then at Jorhat we need a Christian High School, and better equipment is needed at Gauhati for the women's work. A start has been made to this end. The population in Assam in Baptist territory is 7,000,000. What a field!

The afternoon service is in Assamese, and not translated, so our inspiration must come from seeing the audience and feeling that the influence of this occasion must be far-reaching.

In order to become better acquainted with our missionaries who have come from all over Assam, we are invited to change about and take meals with different families. In this way we meet Dr. and Mrs. Kirby of Sadiya who are camping temporarily in the building of two rooms formerly used as a church and school. The rooms are about 7 x 9, one of which is used for a bed room; the other combines kitchen, dining room, parlor, pantry and store room. A dry-goods box serves as table, pieced out with another box two inches lower. Four people can eat here. The entire meal is cooked over a one-flame kerosene stove, and we have soup, chicken, potatoes, fresh beans, bread, canned butter, pudding and tea. Camping supplies are arranged around the sides of the room, and a funny little noise behind our back causes us to look around, and there we discover a cane basket full of chickens, the source of supply. We learn many secrets of Indian housekeeping, and do justice to the meal, and get better acquainted with Dr. and Mrs. Kirby, who show decided skill in the financial handling of the medical work in Assam. Last year 5,000

cases were treated and medicine sent to 50,000 people and a surplus in the treasury of \$1,800! Appropriation yearly for medicine, \$100. Surely these talents have been made to earn other talents and have been used wisely and well to show such a surplus.

In this way, too, we meet other missionaries: Joseph Paul of Sibsagor, our oldest continued station; Miss Anna E. Long and Miss Florence H. Doe, who have in charge our splendid Girls' School at Nowgong (they are proud of their new building recently dedicated); Rev. and Mrs. J. E. Tanquist and Dr. and Mrs. Rivenburg of Kohima, who work among the Nagas; Mr. and Mrs. Wm. Smith from Impur in the Naga Hills, who are associated with the Longwells in that station. It takes a three days' journey on horseback, up hill all the way, to reach it, and the path leads through heavy jungles inhabited by wild elephants and tigers; Rev. and Mrs. Url M. Fox and the little Fox, who have come from that isolated station of Ukhru. Why, it takes sixteen days by ox-cart and a fifty-mile ride by pony, and wife and baby have to be carried by chair, to reach the nearest railroad station. Their nearest neighbor is 250 miles away. Do you wonder they get lonesome?

Then we meet Rev. and Mrs. L. W. B. Jackman of Sadiya, where our work first opened up in Assam in 1836 among the Abors and Miris; and Mr. and Mrs. P. E.

Moore, who are working among the Mikirs, the people who use opium freely but who show signs, through their young men, of developing strength of Christian character. We also meet Rev. Walter C. Mason, who has done such splendid work among the Garos.

This evening the men of Golaghat are invited to a special meeting presided over by Major Playfair, the Deputy Commissioner of Sibsagor. One of the speakers is a descendant of a former king in Assam, and he gives great credit to the English Government and our missionaries. As he is not a Christian, his testimony is valuable. He says: "We are especially indebted to the missionaries for their teaching in morals, in high character and sweet words."

The Judson quartet, made up of four men in our party, sing sweetly, "Galilee, Sweet Galilee," and several of our missionaries who have not heard a quartet sing in English for years are melted to tears.

One of the best speakers of the evening is a Garo, who was educated in America. He took a year at Newton and is the main stay and comfort of our Garo missionaries. He was sent as a delegate to the Edinburgh Conference.

It takes time to speak and translate and the meeting breaks up at a late hour with "America" and "God Save the King." It has been a full day and we wonder at the ability of the women with



REV. WALTER C. MASON WITH DELEGATION OF GAROS

their babies to sit so long on the ground.

The Sabbath has come and meetings are arranged for all day. The leader of the morning prayer meeting is the cook of a tea planter, and was brought to Christ through Mr. Swanson's giving him a Bible to read. He has shown his kind feeling in presenting to Mrs. Swanson, our hostess, a large piece of spiced cooked beef, and a layer cake beautifully ornamented and four stories high.

Mr. Walter Mason of Tura talks with us about the work among the Garos who live in the big bend of the Brahmaputra River and whom we could not visit. The work among them is carried on along lines of educational, evangelical, medical, literary and industrial work, and a monthly paper is published. There are 200,000 Garos, 150,000 of whom are living in the hills. Hostel and industrial work, he thinks, should be emphasized now.

At 10 A.M. is the dedication of the Milton Shirk Memorial Church and the bell is calling us thither from an unfinished belfry, so we will go over and attend the service. The building is not completed. It is minus doors and windows, but palm branches cover defects. The building is in the shape of a Latin cross and the money for it was given by Mrs. Milton Shirk in memory of her husband. She visited Assam several years ago, saw the need, and gave \$1,000 for the building. The money has been wisely expended, and through Rev. J. M. Carvell's knowledge of civil engineering and personal supervision has been made to go a long way. The building is steel frame, ant proof, and plastered with native plaster made of cow dung, clay soil and lime. This is trodden out and mixed with the bare feet and put on by the hands, the women mostly doing the work. They need \$300 more to complete the building. Could not this be raised by a personal gift from some one in America? Mr. Swanson and Mr. Carvell have assumed this debt, believing some one will relieve them of the burden.

A pulpit of a dry-goods box and rude benches complete the furnishings, and the services are about the same as a dedication service here would be, Dr. Witter making the dedicatory prayer, and Dr. Hill preaching the sermon.

After service, tiffin is served in the Swanson bungalow. At the table the story is told of a high caste Hindu there who has recently accepted Christianity. When a boy he attended the Mission School and on learning to read used the Bible as a part of the course. He became interested in it and bought the Bible in Assamese and hid it and read it secretly. His father, thinking he had sufficient education, took him from the school, but he continued to read his Bible in secret.



MILTON SHIRK MEMORIAL, GOLAGHAT

One day his brother was taken suddenly ill and he came to Mr. Swanson to get some medicine for him, which was given, but the boy grew rapidly worse and his end was near, when he called to the brother and asked him to read the book. The brother brought him a Hindu book and began to read, but the sick boy said, "No, not that book, but the book you have." The lad was frightened at the thought that he had been discovered, because of severe penalty, but he granted the request and read from the first chapter of Matthew through the line of genealogy through the passage "and they shall call his name Jesus, for he shall save his people from their sins." The dying boy said, "That is enough, that is what I wanted to know," and asked, "What do you know about the man Jesus?" Then the brother told him all he had learned in our mission school. The boy seemed satisfied and with a smile on his lips passed away.

Soon after this the young man came to Mr. Swanson and told him he believed in Jesus Christ, but did not dare to openly confess Him because of the ordeal of persecution and severing of caste. He asked for money to go to Calcutta, when he could break away and confess Christ there, but this was not granted, as Mr. Swanson felt that it was best to confess and come into the open before his parents. At a prayer meeting one night he appeared and said he was ready to confess Christ. He had said good bye to his parents, whom he must now leave forever and become a beggar, an outcast, and suffer all sorts of persecution. The church accepted the young man. Mrs. Swanson was moved to sing the hymn, "Jesus, I my cross have taken, All to leave and follow Thee," and the meeting closed. The young man spent the night weeping and he had his Gethsemane. He would not taste food for several days, but the following Sunday after his baptism and the communion service he tasted food and then the spell was broken. He had to leave his home and Mr. Swanson has used him as a teacher. He accompanies Mr. Swanson on his outdoor preaching tours and is doing fine work. His parents loved him very much and they have become reconciled so far as to give him a home apart from themselves, but they never eat together. God is using that man for good in the community, and it is thought many more would break caste if they dared to face the penalties.

*Sunday afternoon.* The address is in a foreign tongue, and the only word that sounds at all familiar is "hobo," which means "it is sufficient." Or if anything is to be put off for a future time they say "hobo." As we cannot understand what is being said, let us look at the audience.

Directly in front of us on the straw is a woman with a baby several months old. The mother is clothed in the one-piece garment of dirty white, thrown over her body and shoulders and head. In her nose is a jewel on one side of the nostril and another pending from the center muscle. On her neck is a red bead chain with a silver charm. Her arms are encircled by half a dozen bracelets. Her ankles are adorned with metal anklets.

Toes and fingers show many shining circlets. Her baby is entirely naked, but is adorned with a string of beads around its neck and a piece of string around its body. How these little beings survive the chilly nights is a mystery, for we are hardly warm with heavy clothes. When the child becomes restless, the mother nurses it unconscious of onlookers. This description will apply to a dozen or more mothers with slight variation. Some of the young women wear Indian gauze. A young girl near us has grown restless and is amusing herself by weaving a straw ring which is used on the head to carry water jars and bundles. One by one the straws around her are picked up and woven into the coil. Mothers and children leave now and then but return, and once in a while a crying child is taken out in a hurry. The men are seated on the other side of the tent, so we cannot observe them.

The meeting closes with a hymn, and the communion service follows, which is most impressive.

Six native pastors serve at the table and deacons from different tribes and villages serve the people. The bread is native bread, and grape juice is used for the wine. Two silver cups and glass tumblers are used, there are so many to serve, and the visiting guests are served first. Every now and then through the service some section starts a hymn softly and the whole crowd joins in, all keeping the soft gentle tone. It is a sweet, tender service, and it seems as if heaven was a little nearer than ever before.

"And they shall come from the East and West, and from the North and South, and shall sit down in the Kingdom of God."

The collection will now be taken for the expenses of the Convention. The audience come up in single file to the tables in front and bestow an offering, and as they come all sing, "Bringing in the sheaves," but in different languages. The Jorhat boys sing themselves hoarse, but we like their spirit. The Doxology closes the service. There is to be an evening service, but we must leave to-night, so cannot attend.

We are invited to dinner with Mr. and

Mrs. Jackman in their tent but return to the Swanson bungalow for a final start. The luggage has already gone by ox-cart, which is so slow, and at 8.30 the horses and buggy and wagons are ready for us. Our native friends go with us with torches and drums for a distance, but return for their evening service. Mr. Swanson and Mr. Carvell go with us and we reach the station and find the ox-cart with the baggage, but one piece is missing. We are sure we put it in the cart, but it is not here.

In the shades of night we saw many pilgrims on the road with bundles on their heads — could they have cut it loose and borne it away? Who knows? It is never heard of or seen again, and its disappearance is still a mystery.

But we must say good-bye. Our missionary friends begin the song: "God be with you till we meet again," and all try to sing, but the throats choke and tears fall and we can't go on. We take

it up and bravely try to piece it out. In vain, our hearts are too full. There are moments when the heart cannot give utterance in song. Good-bye, dear friends; God bless you in the work you are doing as *our* representatives. We feel ashamed that we have not done more to help you in this splendid work for our Master and King. God help us to unlock our pocket-books that the work may not suffer as it has in the past for lack of funds and support. We hope to stir some heart when we get back to America to give to the Jorhat School, to "help those women in Gauhati," to give Dr. Witter a chance in his hostel work.

Retrench? Never in Assam. We need to make amends for neglect in the past.

All aboard now for the homeland. Good-bye again! God bless you in your work!

And here we are again, safe and sound in America, but with a new vision.



FIRST GRADUATING CLASS FROM MRS. MOORE'S KINDERGARTEN CLASS AT TIKA, ASSAM,  
CERTIFICATES IN HAND



THE BAPTIST MEETING HOUSE AT ELKO, NEVADA

## Outstationed

By L. C. Barnes, D.D.

Field Secretary of the American Baptist Home Mission Society

TO many readers of this the stretch of country on the Southern Pacific Railroad from Salt Lake to the Sierras appears sufficiently vast, lonely and uninhabitable to justify the old school book phrase, the Great American Desert. Flying through it recently it occurred to me to wire Rev. Chas. McHarness that it would be a pleasure to clasp hands with him as the "Pacific Limited" paused at Elko. For me it was almost a shout in the dark. See what floods of light it brought.

McHarness was going that day or the next anyhow to arrange for opening a new Sunday school, his tenth in the last two years and a half. So for three stations westward I had communion with one of the apostles. It detracted nothing from the closeness of the communion to discover early that he is a graduate of my own college and my own theological seminary.

Elko is a county seat with 2,800 souls and thirty-two gin mills. Called upon to

conduct the funeral of a strayed soul, her family name even lost, twenty of her associates attended. Even that number was less than half of the reputed denizens of the "red light" district in the little town! He told them about the many mansions in the Father's house and the compassionate Father waiting longingly for every prodigal that would return before the striking of the last fatal hour.

But the town had luminous possibilities as well as dark. One was a little Baptist church of twenty members. It was homeless. An undertaker kindly gave it shelter in his chapel. Now there is a tasteful church home shown herewith. It has a kindergarten, a primary and other rooms of a working church. It is an \$8,000 property all provided for. Aside from the few and encouraging hundreds given and loaned by the Home Mission Society, the missionary has had it all to raise. Choice helpers have rallied to the work. The principal of the high school is one teacher. The deputy superin-

tendent of public schools for that whole section of Nevada is another. There is a "high-school class" of twelve members, having as teacher a woman of normal school training.

I put down the names of nine places where this frontier missionary has organized Sunday schools and the name of the tenth place where he is doing it as I pencil these words. This is religious education where it is profoundly needed. Some of the schools are thirty and forty miles from the railroad. Fertile valleys behind the barren mountains seen from

the train have many of the most prosperous farmers of Nevada. Who will provide this Sunday school missionary of the Home Mission Society with an automobile? He holds regular preaching services at four of the outstations, and occasional services at others. Why not give him wheels so as to multiply still more his ministry? Today's discovery of needs puts beyond question the policy of the Home Mission Society to seek the equipment of its "district missionaries" with the winged feet of modern invention. The King's messenger must make haste.



THE MEMORIAL CHILDREN'S HOME, LOCATED AT SOMERVILLE, N. J.

## The Judson Memorial Movement

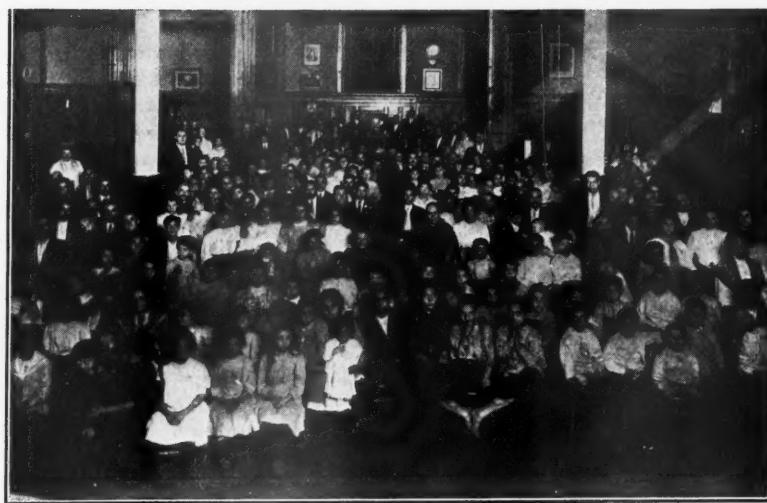
### A PIONEER CHURCH IN DOWNTOWN CITY EVANGELIZATION



EW perhaps know that a part of the work originated and carried on by Dr. Edward Judson is this Memorial Children's Home at Somerville, N. J. This was his answer to the cry of the child for shelter, food, clothing, training and love. The expense is provided in part by the income from permanent funds, but chiefly by an appropriation of \$2,000 a year by the Memorial Church. As the Memorial was one of the first churches to help meet this need of city neglected children, so it was a pioneer in the institutional service, with its cooking

and industrial classes, and its manifold activities.

The Memorial was one of the first churches to conduct services regularly in two or more languages, to reach people of other lands to whom English is an alien tongue. The church is on the edge of one of the largest Italian colonies in New York, 46,000 Italian-born living within three-fourths of a mile. Services have recently been held also in Lettish, and there is a growing congregation of this people, so little cared for religiously. The church building is finely located and adapted for a central foreign-speaking work and a wide-reaching inspirational service. It



ITALIAN SERVICE IN MEMORIAL HALL

would be lamentable beyond expression if this costly and beautiful plant should be lost to our denomination. Gladly would the Roman Catholics buy it, if the property were for sale.

Dr. Edward Judson, like his noble father, dared to follow untrodden paths. He had the soul of a pioneer and has come to be honored as a pathfinder. Practically every city mission organization, every church that is succeeding in reaching the immigrant, and scores of churches in practical ministry to their own communities, are following the principles adopted and demonstrated by Dr. Judson in his work in New York churches.

Dr. Judson's plan that Baptists generally should erect a permanent Memorial to his father,—a memorial which should enable the establishment of a missionary undertaking in lower New York commensurate in size and strategic importance to that of Adoniram Judson's missionary work in Burma, was a worthy one. He foresaw that a church located where children swarm and alien races jostle would need permanent support in order that it might minister to these people according to their need. Therefore the property includes an apartment hotel, which has been in successful operation for many years. It was Dr. Judson's plan that the revenue from the hotel should be devoted

to the missionary and benevolent work of the church, but he was not successful in securing sufficient cash contributions to meet the full cost of the building. While the property was paid for in full, \$358,858 was secured on the annuity plan, involving heavy annual charges upon the church—at the present time about \$14,000. A portion of the hotel property—not a part of the original property—is encumbered with a mortgage of \$17,000 involving further interest charges.

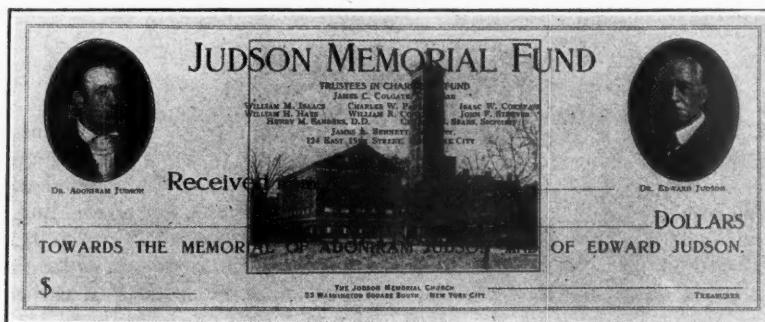
**PLAN TO PRESERVE THE MEMORIAL TO  
ADONIRAM JUDSON AND TO ESTABLISH  
THE WORK OF EDWARD JUDSON**

To meet in part the financial needs of the church, greater by \$15,000 per year than can be met by it, and to insure the preservation of the Memorial, it is proposed by the General Denominational Committee which has been constituted, to raise sufficient to fund the outstanding obligations of the church, chiefly to annuitants. By the use of both interest and principal \$167,000 would accomplish this. It is proposed to raise the additional sum of \$133,000, making in all \$300,000, the interest upon which would be sufficient to meet the obligations assumed by the church until such time as they have matured, preserving the principal as a permanent fund.

Under the plan payments may be made

monthly, quarterly or semi-annually, so arranged as to enable those of small income to give in considerable amounts and those carrying heavy burdens to contribute generously without interfering with other interests. Souvenir "Bonds," with coupons for monthly payments, will be sent on request. The funds will be under denominational control and the future work be under denominational direction. The committee, which has Dr. John Humpstone as chairman, includes more than fifty leading laymen and ministers from all sections, North and South. The official representatives are Rev. Chas. H. Sears and Rev. David Lee Jamison. It is felt

that this Memorial is in no sense local but truly national, and the success of the movement will save for all time the inspiring missionary Memorial to Adoniram Judson, first American Baptist missionary, and the life accumulations of Dr. Edward Judson's sacrificial labors. It will also save to the denomination, for the work of the Kingdom, the finest property of Baptists in America which is devoted to downtown Christian work, and establish a varied and far-reaching Christian ministry. Heartily endorsed by the Northern Baptist Convention last June, as a combined home and foreign mission Memorial, we commend this effort to our people.



A FACSIMILE OF THE SOUVENIR RECEIPT, PRINTED IN TWO COLORS

## A Call to Sacrificial Devotion

THIS SHOULD APPEAL DEEPLY TO ALL CHRISTIAN HEARTS

AT the twelfth annual meeting of the Massachusetts Baptist Missionary Society the following resolution was unanimously adopted:

*Resolved*, That in view of the critical situation which all the forces of organized Christianity throughout the world are facing today, and in view of the consequent necessity upon the part of Christian people everywhere for great consecration, lest the progress of the Kingdom be stayed, we, as representatives of the Baptists of Massachusetts, in annual meeting assembled, direct our President to appoint a committee to issue a call to the Baptists of the United States to enter with us upon a year of sacrificial devotion to the interests of the Kingdom of God, and we here and now pledge ourselves to such devotion.

The following brethren were named on the committee: Austen K. DeBlois, D.D.,

Pastor First Baptist Church, Boston; James H. Franklin, D.D., Foreign Secretary American Baptist Foreign Mission Society; Hugh A. Heath, D.D., General Secretary Massachusetts Baptist Missionary Society; John Hildreth, Esq., Holyoke; Frank W. Padelford, D.D., Secretary Board of Education, Northern Baptist Convention; Orrin P. Gifford, D.D., Pastor Baptist Church in Brookline; George E. Horr, D.D., President Newton Theological Institution.

Following is the call which the committee has prepared and sent out. The idea is an admirable one, and we hope it will receive general approval and adoption as a principle of action. Prayer and sacrificial devotion will meet the crisis.

## To the Baptist Churches of the United States

## GREETING:

The forces of organized Christianity throughout the world are facing today the most critical situation which has arisen since the era of the Protestant Reformation.

As the days of the war increase, the evil passions of men grow more desperate, the sins of national pride and race-hatred intensify, and the brutalizing lust of power threatens to wither every fair and lovely thing.

The madness which menaces the vigor of our Christian institutions and the progress of the Kingdom of our blessed Lord, is a very real and present danger. Yet these conditions of peril constitute a challenge and create an opportunity such as the Church has never known before. The necessity for a renewal of consecration, and a return to the elemental principles of the Gospel on the part of all Christian people, partakes of the character of a divine imperative. That way lies victory!

We, therefore, by direction of the Massachusetts Baptist Missionary Society, and as representatives of this oldest Baptist missionary organization in America, call upon you to unite with us in a year of sacrificial devotion to the interests of the Kingdom of God.

Let us offer fervent and unceasing prayer, that the deepening influence of the Holy Spirit may be felt in the hearts of all those who love the Lord Jesus Christ;

That the churches throughout our land may be aroused to an intimate sense of their tremendous responsibilities and unparalleled opportunities in world-service for their Divine Master;

That our missionary enterprises, at home and abroad, may be endowed with fresh power from on high, and means be provided for the speedy enlargement of all evangelical activities;

That the stricken and scattered membership of our churches in European countries may be sustained in presence of affliction and death by the consolations of the Heavenly Father's love;

That light may arise out of darkness, that a permanent peace may be established, and that the souls of men everywhere may be brought into new and living fellowship with the spirit of true religion, and may receive the saving grace of the Redeemer;

That the pure Word of the Gospel may triumph over "spiritual wickedness in high places" and speedily usher in the great "Day of the Lord."

Yours in Christian Fellowship.

Signed by Committee, as above.



"THE HARVEST IS PLENTEOUS, BUT THE LABORERS ARE FEW"



CONGO CONFERENCE OF 1914. MRS. METZGER IS HOLDING THE BABY, DR. MABIE STANDS AT HER LEFT

## What Retrenchment Means on the Field

THE CASE PUT IN THE CONCRETE—ONE OF THE MOST SIGNIFICANT STATEMENTS EVER PRESENTED TO THE DENOMINATION FOR ITS CONSIDERATION AND ACTION

IN making up the preliminary budget of expenses for the coming year, the Board has had to recognize that on the basis of receipts and expenditures for the last full year it may be necessary to make a reduction of approximately \$100,000 in the appropriations for work on the foreign field in order to guard against a new indebtedness. The Foreign Department has been asked to send a communication to the various fields stating this possibility and asking advice as to how such a tremendous cut should be made. The cuts which are anticipated include the following:

- (1) No new missionaries.
- (2) To keep at home the missionaries now on furlough.
- (3) To reduce the property appropriations for the field to zero.

(4) To cut the appropriations to missionaries for mission work a flat eighteen per cent.

We all recognize these reductions as most serious; but in order to make its meaning more evident the Foreign Department desires to set before the friends of the Society some concrete illustrations of what will result if such cuts are made. It does this with the hope that such an increase of offerings during the present year may appear as to remove the necessity of these cuts. We have to recognize, however, that they will be necessary and that all the conditions herein depicted will be realized unless the denomination is stirred mightily during this month.

The following paragraphs illustrate on our different fields a few of the actual conditions.

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## As You Read, Reflect on the Facts Presented

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### ASSAM — TURA

This station, the center of the Garo work, always faces the danger of fever. A medical missionary, therefore, has been counted an absolute necessity. Dr. Crozier who is now stationed there must return to this country in the spring as his furlough is due and his own health will not permit him to remain. It was planned to send to that station a new appointee for medical work in the fall. This budget tells us that there can be no new appointees. What this will mean to the mission may be seen in what actually happened this fall. Our veteran Dr. Phillips was in most feeble health and had to be returned to this country. It was not safe for him to go alone and Dr. Crozier went with him as far as Ceylon. War conditions and a relapse delayed Dr. Phillips for a long time in Ceylon, Dr. Crozier remaining with him. In the meantime, one of our new men, Mr. Mather, was taken seriously ill with typhoid malaria. A civil surgeon who is stationed in that district was near enough to treat him for a while but then had to go away. Mr. Mather was so sick that the missionaries had to watch with him night and day. There were fears concerning the outcome and he had no medical assistance after the civil surgeon left until Dr. Crozier returned. The last reports indicate that he is getting better. Can we ask these missionaries to remain in Tura without a medical missionary? We can kill them by neglect as well as with an axe.

### BENGAL-ORISSA

This entire work which was organized and carried on so long by the Free Baptists is sadly depleted. Missionaries have been doing the work of two or three men in a number of instances. The wife of Dr. A. L. Kennan of Midnapore has been seriously ill for a long time. Under ordinary conditions he would have returned to this country this year, possibly not to return for a long time. There was no one to take his work, however, and he remained. With this cut no missionary can return to take his work next year.

At Kharagpur, Mr. Oxrieder, trained for vernacular work, has also had the care of the English-speaking church. This work alone is large enough to command the entire time of a missionary. It is a work among the Eurasians and is most important. The entire burden has been upon Mr. Oxrieder alone until last fall when Mr. and Mrs. Zo Browne, new appointees, went to the field. To-day Mr. Oxrieder is a sick man. He could be cured, undoubtedly, if he could go away and give his entire attention to rest and health. For the present, however, Mr. and Mrs. Browne could not take his place and the budget would forbid the return of someone in this country. If the budget means a reduction of missionaries, what does it mean for Mr. Oxrieder?

### SOUTH INDIA

Dr. Downie writes that in all his experience he has never seen the field so depleted as it is at present. Besides the number who are home on furlough whose names appear in the Handbook, several other missionary families have had to leave on account of ill health. Mr. and Mrs. Elmore, Mr. and Mrs. Wathne, appointed in 1913 and just ready for effective service, Mr. and Mrs. Wheeler Boggess, were all compelled on account of imperative health conditions to return to this country. If we subtract these names with the names of all those who are now at home on furlough, and can add no new appointees, what will be the effect upon the missionaries who are now trying to care for the fields which have been vacated as well as their own? A number of missionaries are caring for two fields. One, Mr. Hubert, has Nalgonda, Jangaon and Sooriapett to oversee. What will be the effect in a sub-tropical country upon the health and even the lives of men who are thus burdened, with no prospect of relief?

### BURMA

The same distressing conditions appear in Burma. The fields here have been drained for several years. Great stations are being put in the hands of inexperienced

## Then Ask Yourself, Why is this Action Necessary?

young men. At Moulmein where Mr. Bushell, Mr. Darrow, Mr. Weeks, Dr. Kirkpatrick and Mr. Wiatt have all been stationed, at present Mr. Weeks is the only one left and he is in charge of the Karen work. Mr. Hanna, who was sent out this fall and has had no time at all for language study, has been sent to Moulmein to assume the back-breaking work of directing many agencies. If it were a colt instead of a young man the owner would not think of harnessing him to a double load the first time he was in the shafts. This condition is widespread. Mr. Marshall calls attention in one of his letters to the fact that sixteen or more men were to go home in the year 1914 and that only four came out to supply their places. A review of the Handbook through several years will emphasize this depletion. Forty-one were reported at home in the 1913 Handbook and fifty-five in the last Handbook. Of this fifty-five only ten have returned to their fields. Yet Burma is our premier mission, our century plant.

At least three of our missionaries on the India fields are planning to remain at least a year longer though their furlough is due. They say they feel able to, and as there is no one to take their place, they prefer to. Experience tells us, however, that for men to remain over time in tropical lands is dangerous. In the long run we shall lose and they will lose on this account.

### AFRICA

The proposal to detain in this country all missionaries now on furlough who would naturally return to the field next autumn would lead to a most distressing situation in the Congo. Mr. and Mrs. Gotaas, in charge of the work at Matadi, are due to leave on furlough this coming spring and their health is such that they ought not to delay. Dr. Sims, who has been stationed at Matadi for many years, is ready to return from furlough and take up again the manifold work of the station as well as the mission treasuryship. The responsibilities of the place are such that it would be most unsatisfactory to attempt

to meet the need by transferring some other missionaries already on the field to Matadi, even if one could be spared from another station.

A very similar condition is seen at Vanga, the new station where Dr. and Mrs. Leslie opened work two years ago. The Leslies must take their regular furlough this year, and Mr. and Mrs. Gilbert, recent arrivals, would be left absolutely alone and without medical help in this remote and difficult field. Mr. and Mrs. Wood now on furlough are prepared to return and be associated with the Gilberts if the way is open. At Sona Bata and Tshumbiri also necessary furloughs will leave the staff greatly depleted, a condition which might be remedied by the return of missionaries in America.

The whole situation in the Congo Mission is so serious that several of the missionaries whose furloughs are due this spring are planning to remain a year longer in order to hold the work; and this arrangement has been made without any knowledge of the possible reductions in the budget and the necessity for keeping at home missionaries who would naturally return to the field.

### CHINA AND JAPAN

In China and Japan most serious results will follow if some missionaries now on furlough cannot return. Rev. Jacob Speicher should return at an early date to his work in the China Baptist Publication Society at Canton. Prof. H. B. Benninghoff should return to his work in Waseda University in Tokyo and to the dormitory work for which other overburdened missionaries are now caring. Rev. William Axling, who has come to America for a brief furlough, ought unquestionably to return to the field in time to take up work in the new Tokyo Tabernacle upon its completion next fall.

The withholding of new appointees from the field this year would affect particularly our obligations to the two union universities at Chengtu and Nanking. We have engaged to send two men to the West China Union University at Chengtu.

These men have been spending the last year or two in special preparation for this work. A cable message has just been received asking that one of the men be sent out in February, the need being so urgent. A third man has been promised for the normal school in the University of Nanking and the president of the institution has recently written urging that he come without fail next fall rather than wait a year longer for additional preparation. Failure to send any one of these men would affect not only our own work but would cause embarrassment to other organizations with whom we jointly bear the responsibility of conducting these important institutions of higher education.

#### THE MOST SERIOUS RESULTS

The most serious reduction, however, as viewed by the missionaries themselves who are actually dealing with the problem at first hand, will be not the larger individual items which may seem to us most important but the multitude of small reductions that would have to be made in the work of the several fields—the dismissal of a preacher and the closing of an outstation where a foothold had been gained after long and patient effort and where the work was beginning to show signs of promise; the closing of a school built up by the earnest and self-sacrificing efforts of the missionaries; the impossibility of making the customary visitation of a district counselling with the churches and preaching in the villages. These are the reductions that will cause the deepest anguish in the hearts of the great body of missionaries on the field, and you may be sure that a reduction of appropriations here will mean that they will go to the extreme of self-sacrifice in order to avoid the necessity of such reduction in the work of actually preaching the gospel to souls in darkness.

The omission of ANY PROVISION FOR BUILDINGS in the budget would cause serious distress in many fields. Residences are urgently needed for families already on the field in Burma, Assam, East and West China and the Congo. School and chapel buildings are needed everywhere. We have as yet failed to contribute any part of our share of the

amount urgently recommended by the Board of Governors of the West China Union University for the first permanent buildings in connection with that institution. Other boards have contributed generously and it would be more than unfortunate if the work of building were actually delayed because of our failure to meet our obligations.

Such cuts mean AN ADDED PHYSICAL BURDEN to the missionaries. There is a mental strain, a wear and tear upon the nervous system. In some instances it means continuing to live in unsanitary surroundings. It often means that hopes long deferred but still held must be given up with the attending effect upon the spirit. One of the assets in our missionary service is the buoyant hopefulness of the missionary himself. It is his faith and courage which have supplied him with that indomitable energy which has held on and persevered until great achievements were possible. A reduced budget attacks the missionary in a vital spot. The backing which he relied upon is weakened. The supplies are cut off. The effect of this is to weaken him in body as well as soul. He has less power of resistance to disease. He cannot face discouragement in the right spirit. Has the Baptist denomination a right to call into its service these men and women and then permit them to suffer so? Even if they were called home today and the work absolutely stopped, in many cases they have spent too much of their lives in this service to find a place quickly, if at all, at home. These missionaries belong to us. We accepted them as a trust and responsibility. Are we not called upon for a supreme effort to maintain them in the place where they are?

All this says nothing about the hundreds and thousands of native workers who have been called out of their old life and who have made the greatest sacrifices for Jesus' sake. Can we abandon them? Are there not obligations which we have assumed toward this new and weak native church which we cannot in honor give up?

ARTHUR C. BALDWIN,  
*Foreign Secretary.*  
GEORGE B. HUNTINGTON,  
*Assistant Secretary.*



### An Eventful Month

THIS month of March means much to the cause of Missions as conducted by our Baptist Societies at home and abroad. It is the last thirty days in which our churches and individual members of them have opportunity to help in making the outcome of the twelve months such as will enable the work to go forward without retrenchment.

The situation, together with the meaning of retrenchment, is plainly set forth in this issue. We devote six of the most conspicuous pages of the magazine to a presentation by the Societies of the financial appeal. We also give the most significant statement of the Foreign Secretaries as to what the proposed Budget for 1915-16 will mean if the receipts this month do not bring the total of the year far in advance of last year's total. Every Baptist should consider the statements in this issue. If only every Baptist would—if only we could get the attention once of every Baptist in our constituency—there would be no need of appeals like the present.

But certainly this is no time to let things go as they will. This is the time, if ever there was one, that calls for pastors and laymen who, to quote President Martin B. Anderson's famous phrase, can "bring things to pass." This is a month for consecration and action. The representatives of the Foreign Mission Boards in their conference at Garden City, described in other pages, reported in nearly every instance that the responses of the people in their denominations

had been remarkable, and the feeling well nigh universal that, while the times might seem hard and many things were uncertain, there must be an increase rather than talk about decrease in missionary offerings, since the warring nations cannot furnish the customary support for their missionaries. Our own Board is under every Christian and brotherly obligation to aid in caring for missionaries in neighboring stations who were suddenly deprived of income last summer. This kind of a call is to the heroic in us, and if we fail to meet it our cause sinks at once in the estimation of the non-Christian peoples among whom our missionaries are working. Now is such an opportunity as we have never had to manifest the Christian spirit in such a way as to impress the orientals with the true character of Christianity.

Let us make this an exceptional month. If it is made exceptional in praying, there will be little doubt about the results in giving.



### The New Movement in China

ACCORDING to Mr. Fletcher S. Brockman, General Secretary of the Y. M. C. A. in Shanghai, China, there is a most remarkable movement in the new Republic toward Christianity. The educated classes of China have been well styled the Gibraltar of the non-Christian world. For a century this had not been weakened. The *literati* had been a solid wall. They were pickled in Confucianism. Confucianism has its glory in the past. Christianity has

its glory in the future. While the *literati* was not a fixed caste, like the castes of India, and was democratic in that these men came from the people, yet it was and is true that the one million men of this educated class practically rule China. And the Christian missionaries have ever found themselves faced and defied by this wall. Such has been the situation.

But a marvelous change has taken place, Mr. Brockman tells us. Of all of the educated classes in the non-Christian world, there are none now so open to the gospel as these *literati* who have stood so solidly opposed to it. The power and extent of this movement are phenomenal. These men are making an earnest study of Christianity. Perhaps the most striking thing in the recent history of China is the series of evangelistic meetings which have been held during the past three years. There were eighteen thousand inquirers this last year in Foochow and the smaller cities. The President of the Republic received Mr. Eddy, and the Vice-President arranged an evangelistic meeting for him in his own house. From one end of the country to the other the educated men are crowding in to hear.

What is back of it all? China has tried every other experiment for making a strong nation. The leaders have tried militarism, education, a republic, but lost their standards. Having tried everything else, they argued that it must be that in this strange thing Christianity lay the strength of the great western nation which is their chief example of achievement and power. One of their leading men asked the secretary what was China's greatest need. "Jesus Christ in the individual life," was the reply, and the Chinaman said thoughtfully, "You are right." He agreed also that there is only one problem in the internal affairs of the nation, and that is the problem of righteousness. To show how keenly this need is felt, an ex-member of the President's cabinet withdrew from his public office in

order to go into Christian work. Another leader, discussing the present situation, said that China was not ready for a Republic. It was suggested to him that what China needs is religion. "No," said he, "not religion, but the Christian religion."

This changed condition is a wonderful encouragement, as Mr. Brockman says, but fraught with peril unless Christianity seizes this opportunity. Only a powerful movement of united Protestantism can meet it. We have not provided an adequate ministry for such a situation. China is now open at the top. Will the Christian Church rise to the demands of a marvelous hour?



#### Work among the Magyars

According to the census of 1910 there were 495,609 Hungarians in the United States, of whom 227,742 spoke the Magyar language. There were 16,907 Hungarians in New England, 267,951 in the Middle Atlantic Division, 186,531 in the North Central, 10,600 in the South Atlantic, 3,698 in the South Central, 4,296 in the Mountain, and 5,624 in the Pacific Division. Geographically, 55.7% were found in the Middle Atlantic and 30.7% in the East North Central Division; 77.3% were urban and 22.7% rural. The largest number in any one state were in Pennsylvania, which had 123,492; New York had 96,843, Ohio 85,881, New Jersey 47,610, Illinois 39,859. The Catholic Church claims 80,000 of these Hungarians as belonging to its membership, but it counts as members all children baptized either in Europe or America, and the number is regarded as exaggerated. So far as the Hungarian Catholic churches can be found, they number only 14,700 members in the 23 churches maintained in as many cities and towns. The National Reformed Church of Hungary employs 22 ministers in this country, having 25 congregations, and expends about \$15,000 annually for the support of

## MISSIONS

the work, besides supplying textbooks and tracts free. Perhaps 15,000 members belong to this communion. The Reformed Church has 14 congregations, with a membership of about 1,900, and expends \$8,000 a year in the work. The Presbyterian Church has 37 congregations with 2,500 members; the Baptists have 26 congregations with 740 members, and the Hungarian Lutherans have five missions with 1,400 members. This shows how little Protestant work is being done among these people, whose literature and papers spread socialistic rather than religious ideas. There are 24 places with considerable numbers of Magyars without any Protestant work whatever. Cooperation on the part of the Protestant bodies is deemed essential by the investigator if any large results are to be achieved. "With the unification of our now divided work," says the report, "we may be able to build up a strong Protestant Hungarian manhood and womanhood in America that will constitute a valuable asset in the development of the future political, social, moral and religious life of America."



## Foreign Mission Figures

The Foreign Mission statistics of the United States and Canada for 1914, as compiled under the direction of Secretary Haggard, show that the total income of Foreign Mission Boards for the year was \$17,168,611, an increase of a little more than \$1,000,000 over the previous year and an advance from \$6,228,173 in 1901. The total has been equaled only once, in 1912, when it was \$17,317,366. There were further facts of interest: \$4,243,967 was contributed by natives to the work being conducted by American missionaries; there are 9,969 missionaries — almost an even 10,000 — in the service of the various organizations; 159,286 persons were baptized, as compared with 121,811 the year before; there are 9,946 churches, a

gain of 510; 606 colleges, theological seminaries and training schools, and 12,969 other schools with a total attendance of 547,730. The grand total given for foreign missions in the period 1912-1913 reached the sum of \$32,131,243. Besides this, the Home Mission Boards at work in Mexico, Cuba, Porto Rico, Hawaii and Alaska put \$509,510 into those fields in 1914. This is an inspiring showing as to the extent and scope of the missionary work abroad. Yet there is not a field in which the legitimate demands of evangelization and education are being met with anything like adequacy. These totals should not spell Enough but More and Forward!



## Some Comparative Statistics

From the figures submitted for 1914 we find that the leading denominations were represented by total receipts as follows: Presbyterian Church, North, \$2,112,977; Methodist Episcopal Church of the North, \$1,482,528; Baptists of the North, \$1,114,420; Congregational (American Board), \$1,082,218; Methodist Episcopal Church, South, \$874,787; Baptists, South, \$587,458; Seventh Day Adventist, \$499,713; Presbyterian Church, South, \$560,908; United Presbyterian Church, \$430,246; Protestant Episcopal Church, domestic and foreign, \$823,370. If the totals of the Women's Boards are added, the story reads like this: Presbyterian Women, North, \$665,897; Congregational Women, \$458,195; Baptist Women, North, \$273,815. This addition would make the four leading denominations rank as follows: Presbyterian Church, North, \$2,778,874; Methodist Episcopal Church, North, \$2,319,752; Congregational Church, \$1,540,413; Baptists, North, \$1,398,235. Adding the Southern Baptist Women's Auxiliary, \$246,326, brings the total for the Southern Baptists up to \$838,784, so that Baptists North and South together contributed \$2,232,019. Thus

four denominations raised fully one half of the grand total; while nearly another million was given through the American Bible Society (\$403,450) and the Foreign Department of the

International Y. M. C. A. (\$445,000). The same spirit of devotion, however, is to be found in all the denominations represented, and size is not the measure of power or results.

## NOTE AND COMMENT

¶ One of Abraham Lincoln's wise sayings was, "If you cannot remove an obstacle, plow around it." That is what missionary information is doing with the huge boulders of indifference in the church fields.

¶ Strange how men love to delude themselves with epigrams. They are not so foolish as to say, Sow thistles and you will reap wheat, but they do say what is equally foolish, Sow the seeds of war and you will reap peace. Europe today is the answer to that fatal fallacy.

¶ We need not fear that the Chinese and Japanese will misunderstand events. A theological professor at Harvard, lecturing to a class of Chinese students, prepared himself to give an explanation at length of the causes of the war, so as to prove that it could not be attributed to Christianity. He had gone but a little way when a student interrupted him politely and said, "You need spend no time on that, Professor; we know that this is not a Christian war." That matter had been thought out by the students, who could readily discriminate between Christianity and its non-application in human relations.

¶ The war has proved that there is no solidarity in Islam. The call for a holy war produced no response.

¶ We have a new message that reaches beyond the individual and society, says Dr. J. L. Barton. There is only one gospel for the individual, for society, for nations, namely, Devotion to Christ, brotherhood, sacrifice, service. We have the largest message the world has ever known.

¶ *The nailed hand of Christ represents infinitely more of heroism than the mailed hand of prince or potentate, and forever the nailed hand opposes the mailed hand. One symbolizes sacrifice, the other selfishness.*

¶ Once more the ranks of the able preachers are invaded by the seekers after secretaries. The New Jersey State Convention has called Dr. R. M. West to the newly created position of field secretary, and the Park Avenue Church of Rochester, N. Y., loses its effective leader. Welcome to the new service for which Dr. West is especially fitted.

¶ Twenty young students at Morehouse College, Atlanta, Georgia, have recently been converted. All but three in the boarding department are now professing Christians. There has been a remarkable outpouring of the Holy Spirit in the College. Daily services are held at the usual hour, but morning prayers have been instituted in the dormitories. The many friends of Negro education will greatly rejoice in this good news.

¶ Our January cover was a picture of Thorwaldsen's famous figure of Christ, standing in the cloister court of the Friedenskirche in Potsdam. This is regarded by many as the most satisfactory statue of our Lord yet made by the sculptor's art.

¶ A remarkable Bible revival is reported in progress among the British soldiers quartered on Salisbury Plain and elsewhere in England. More than 10,000 have joined the Pocket Testament League, and over 3,000 have professed conversion. The morale of the men shows improvement under the influence of the movement.

## The Home and Foreign Mission Conferences

### EDITORIAL CORRESPONDENCE



WO conferences of unusual interest were held recently — one in New York and the other in Garden City, Long Island. The first was the annual meeting of the Home Missions Council, which represents thirteen denominations through thirty-three societies engaged in home mission service; the second the annual conference of the Foreign Mission Boards of the United States and Canada. On Tuesday morning the Home Missions meeting began, continuing three days. Tuesday evening there was a dinner at the Fifth Avenue Restaurant in which all the representatives of the Home and Foreign organizations met together, and listened to inspiring addresses by Secretary Fletcher S. Brockman of the Y. M. C. A. in China, Dr. Herman F. Swartz of the Congregational Home Missionary Society, and Dr. Robert E. Speer of the Presbyterian Foreign Mission Board; Secretary Haggard of our own Foreign Mission Society presiding as president of the Missionary Education Movement, under whose arrangement this annual dinner is given. Over 500 men and women were present, representing interests world and nation wide in scope.

#### HOME MISSION PLANS

The Home Missions Council is engaged in a constructive work, and the spirit of cooperation is growing apace. For one thing, the Home Mission forces are increasingly recognizing the fact that the foreign-speaking peoples must be dealt with in a much larger way than hitherto if our Christian interests are to be conserved. The systematic studies and surveys that are being made, under direction of the Immigrant Work Committee of the Council, of the different races, such as the Poles, Bohemians, Magyars, Italians and Russians, are already seen to be of great value. The Council, at the instance of the same committee, has appointed one of

our Baptist workers, Dr. Francis E. Perry, lately in charge of foreign-speaking work in Massachusetts, as a general superintendent of foreign-speaking work, especially at the ports of entry, with a view to greater effectiveness and unification of effort. With this movement the present Commissioner of Immigration in New York, Mr. Howe, is in heartiest sympathy. By the way, this government official is of a rare type, having come from settlement training and experience to his present position, and bringing to it a warm interest in the welfare of the immigrants, physically, morally and spiritually. Commissioner Howe was present at one session of the Council, and laid before it his comprehensive program for the protection and guidance of the newcomers, not only at the gateway, but all the way to citizenship. If his plans are carried out, there will be a new policy of immigration: not a merely negative policy as hitherto, but a positive one that will eliminate exploitation, provide municipal private committees which shall see that the aliens are protected, taught the duties of citizenship, helped to get where they are needed, and looked after as they now are in Cleveland, where an experiment of most interesting character is in process. It was indeed refreshing to hear such a program outlined by a man in such responsible position, and to know that he desires the utmost of religious help to be given at Ellis Island. To this end he will work in close cooperation with Dr. Perry. He thanked the Council most heartily for the work now done at Ellis Island for the hundreds who are detained there by the war.

Still another service now being rendered by this committee, which comprises a live group of men, is the holding of a series of Pacific Coast Conferences on conditions and work among immigrants, thus bringing together those on the Coast who are actively interested or engaged in this work for the purpose of promoting understanding, better methods, and preparing for the influx expected when the Panama Canal is in regular operation. The pre-

liminary studies of the number and distribution of immigrants, their conditions and needs, will be of not less value than the conferences themselves, which will stimulate cooperation. Leaders in these conferences are Rev. Reuben L. Breed of the Congregational Board, Rev. William P. Shriver of the Presbyterian Board, Rev. John M. Moore of the Methodist Episcopal Board South, Dr. C. A. Woody of our Home Mission Society, and other representatives on the Coast. All this is in the line of progress. Our work for the aliens has lacked definiteness and unity and volume, and the fact was pressed home repeatedly that only through a union of Protestant effort can the Christianization and Americanization imperatively needed be accomplished.

The meeting of the Council was largely attended and matters of great importance to our country and the world occupied the attention of the delegates, who have come to realize the profound significance of such a body, representing the allied forces that must evangelize the frontier and the immigrants, if this work is to be done. There was a fine harmony and earnestness in the sessions, promising much for the future of Home Missions. Our Home Mission Society was represented by Secretaries Morehouse and White, and the Woman's Society by Mrs. Coleman. The Women's Societies, by the way, are in alliance with the Council, and the Canadian Boards were welcomed, so that the organization is now international.

#### THE FOREIGN MISSION CONFERENCE

The twenty-second conference of the Foreign Mission delegates was still larger, with very many women in attendance, and it was one of the best meetings which this influential body has held. The outstanding feature was the address of Dr. John R. Mott, in which he related some of his experiences on the European trip which he made after the outbreak of the war. As he gave it in confidence and requested that he be not reported, his wishes are to be respected; but it is proper to say that his recital profoundly moved the company before him, and explained the "ageing" which it was evident

these experiences had brought him. The effect was unquestionably to induce in his hearers the reasonable and Christian attitude which patiently awaits opportunity to express genuine Christian brotherhood and give aid wherever possible to heal the terrible effects of the war. The office of true friendship in such a crisis is to remove misconceptions and let the virtues of each people appear to others.

The conference gave full expression to its conviction that this is no time to call a halt in Christian giving or in the plans laid for foreign mission work, but rather to challenge the churches to larger things. The very need of helping missions that have been crippled by the war should arouse new response in our American churches, and bring the funds that will enable the societies to meet these unusual demands. The optimistic tone was in evidence, while conditions were realized, and there was no minimizing of the adverse influences created in non-Christian lands by the warring of so-called Christian peoples. The answer to make to the critics, however, is more missionaries, more effort to spread true Christianity, more faith, more prayer, more gospel. And it was declared by those who are in closest touch with the non-Christian lands that never were those lands so ready to receive Christian truth as now.

The important statement was made by the Committee of Reference and Counsel that the Rockefeller Foundation had promised to give \$50,000 a year for five years, in case \$20,000 additional a year was procured from other sources, to provide headquarters in New York for such united foreign missionary interests as the Committee of Reference and Counsel, the Home Base Committee, and the special meetings and other activities related to the Annual Conference of North American Mission Boards. The fund of \$70,000 will also finance the work of the Board of Missionary Preparation, which has secured Dr. F. Saunders as its Secretary, the building up of a library, and special investigations and work of the various committees at home and abroad, including the Continuation Committees. For a second five-year period the Foundation guarantees a gradually diminishing amount. The nineteenth

floor entire of the beautiful building at No. 25 Madison Avenue—the Madison Avenue Building—has been secured, and will become a foreign missionary headquarters, which secretaries and members of Boards having headquarters outside of New York will be welcome to use when in the city. This would be an ideal building and location for the headquarters of all the Missionary Boards of the country, home and foreign.

In regard to the continental missions affected by the war, the Committee recommended that each American Mission Board should render all help in its power to any needy continental missions adjoining their own, and that an effort should be made to secure an adequate fund to help meet the most urgent needs of such missions as are too large or isolated to be aided by neighboring missions. The outstanding event of the year in the government student field has been the comprehensive evangelistic campaign conducted by Mr. Sherwood Eddy in China, referred to elsewhere.

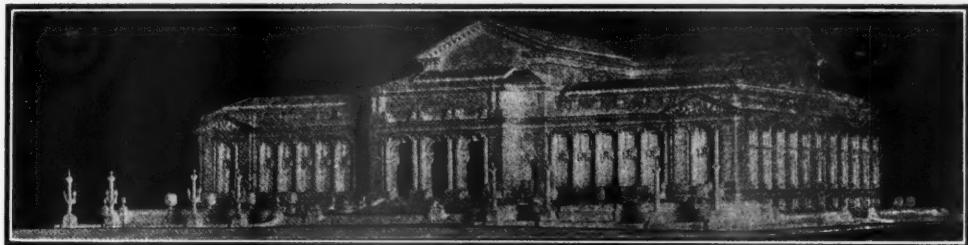
The work of the Board of Missionary Preparation promises to be of the greatest helpfulness in making known the special preparation needed for missionaries appointed to different foreign lands. The studies already made indicate how valuable this work will be to all foreign mission organizations, and it is a kind of work that can only be done in cooperation. The subject of Christian literature in foreign lands was another matter of vital importance to gospel extension. Mrs. Peabody was one of the speakers on this topic, telling of the new publication *Chinese Everyland*, which hopes to do for the boys and girls of China what *Everyland* aims to do for our own boys and girls—interest them in missions. Dr. Mabie made an effective address on the autonomy and activity of the native church. Incidentally, it is pleasant to know that he is finishing his

autobiographical volume, which promises to be one of the most interesting contributions to our historical sidelights, as well as in a way a history of our missionary advance during the last half century.

The report of the Home Base Committee was made by Dr. F. P. Haggard, who is rendering service of moment in this responsible chairmanship. The results of the United Missionary Campaign were most gratifying, both in respect to increased giving and the deepening of spiritual life in the churches. The 459 local conferences, conducted by 27 teams of speakers, reached more than 350,000 persons with the missionary message, and 200,900 pieces of special literature were used. In this work the foreign and home mission boards were brought together for the first time in continued cooperative relation. "Perhaps one of the greatest results of the campaign," says the report, "has been thus to emphasize the essential unity of the missionary spirit and missionary task. From this has resulted a delightful spirit of harmony and fellowship." The campaign is continuing, with aim this year to reach as many of the smaller cities as possible. A unified program of missionary education is another hope which is being realized.

Enough has been said to indicate the progress which the Boards are making toward systematic development through such an agency as this conference and the now widespread spirit of cooperation and fellowship in the Christian service. The atmosphere was refreshing to the soul of every delegate, and stimulating to larger faith and effort. The greatness of the missionary enterprise made itself felt with unusual force as the world conditions pressed upon the heart and mind. Missions, after all, furnish the center for the new unity that is to bind mankind in closer bonds than have ever existed before, bonds of universal brotherhood.





## Missions and Social Service

BY SECRETARY SAMUEL ZANE BATTEN, D.D.

**S**OCIAL Service is not the whole of Christianity. It is not offered as a substitute for the gospel. It does not seek to supersede the work of Evangelism. But social service is an essential part of Christianity. It aids all other forms of Christian effort. Social service is no more a substitute for evangelism than evangelism is a substitute for social service. Each has its place and its work, and the man who sets one in contrast with the other wholly misunderstands both. No man who has rightly conceived the kingdom of God can be narrow in thought, dictatorial in method or circumscribed in sympathy. That this great conception should take hold of the minds and hearts of men in a real and vital way is one of the great needs of the hour. When men see that they may do God's work and help in establishing his kingdom by the way they run their factories, make laws, edit newspapers, as well as teach children, preach the gospel, and distribute tracts, a great change will come over the life and work of the world. There is work in the kingdom for all sorts of men, for every kind of talent, and for every part of man's being. Everything that enlightens the mind, purifies the impulses, enlarges the man, influences his judgment, affects his will, is bringing him nearer the kingdom of God. Everything that helps any man, that strengthens his body, informs his mind, enlarges his sympathies, persuades his will, is Christian work.

We must follow the ideal of the kingdom, accept our whole commission, and frame a comprehensive and constructive program of social service work in missions, city, home and foreign.

We must recognize the fact that we are to give the whole blessing of the kingdom to the peoples of earth.

We must enlist and use all the varied gifts and talents of men in the work of missions; and commission missionary preachers, missionary teachers, missionary physicians, missionary farmers, missionary mechanics, missionary sanitarians, missionary social economists, missionary diplomats, missionary statesmen.

We must train men and women in all phases of social service work, thereby providing our missionary workers with the equipment necessary for the whole work of the kingdom.

The theological seminary and training school must provide courses in social service in which the pupils will study carefully such questions as Poverty, Sanitation, Housing, Food Supply, Social Psychology and Pedagogy. It may not be the duty of every worker to be trained in social service, for callings are different; but some workers should be definitely trained and commissioned for this work.

We must provide our mission stations with the equipment necessary for doing the whole work of the kingdom. We need a variety of workers in each mission station. And we need in each station a training school which shall guide and inspire native Christians to seek the whole kingdom of God and to serve the whole life of man.

## AN UNPRECEDENTED SITUATION IN THE WORK OF THE American Baptist Foreign Mission Society

THE preliminary budget for the year 1915-16 now in the hands of the Finance Committee of the Northern Baptist Convention involves a reduction of \$100,000 in appropriations for work on the foreign field. Whether this budget goes into effect on April 1, 1915, depends upon the contributions of churches and individual supporters of the work between now and March 31.

A proposed reduction in foreign field appropriations of such an amount is in itself a startling statement. What is involved in this will be realized by a consideration of the following results:

1. No new missionaries can be sent to the field.
2. Missionaries now at home on furlough must remain indefinitely.
3. No residence, school, chapel or hospital building can be erected.
4. A cut of eighteen per cent. will be made in the amounts allowed for the actual work of the missionary on the field.
5. A reduction of ten per cent. will be made in appropriations for work in Europe, notwithstanding the urgent need of a substantial increase.

While the Board of Managers appreciate keenly the serious significance of these proposals, they are absolutely helpless. Only one thing can affect favorably this unprecedented situation and that is a substantial increase in offerings during the remaining month of the present fiscal year. With an increase of at least \$60,000 from Churches, Young People's Societies and Sunday schools, simply to restore that which was lost last year in an unexpected decrease in receipts from these sources, and with an increase of at least \$25,000 from individuals, the Board would be justified in preparing a budget approximately the same as that for the current year, thereby making these proposed reductions unnecessary.

A great debt has been raised. To keep out of debt is better and easier than to pay a debt. It is the sentiment of the Convention that the budget of expenditures for the new year should not exceed the total income of the preceding year. By our actual gifts for the present fiscal year we shall indicate and also determine the amount of missionary work we desire to see maintained during the next fiscal year.

Great issues hang upon the outcome of this year. When the books close March 31, will there be an indication to retrench or a summons to advance?

## ATTENTION!

FORCES of righteousness and of evil are engaged in a titanic struggle for mastery of this continent.

The issue will mightily affect the world for weal or woe.

A strong home base of supplies and reinforcements is vital to the world's evangelization.

Hundreds of heroic missionaries of the American Baptist Home Mission Society are on the frontier firing line. They plead for reinforcements.

To scores of such appeals the Society, with its limited resources, must say "No."

Your attention is called to this painful and serious situation.

## FORWARD!

"Forward" should be the slogan.

We are tired of marking time. Retreat would be ignominious.

The Society is working in every State in the bounds of the Northern Baptist Convention; among the Spanish-speaking people of the Southwest, Mexico, El Salvador, Cuba and Porto Rico.

The Board of Managers await orders from the men and women of our churches. Orders to advance must be expressed in terms of larger offerings.

Will you be one of many thus to say: "Go forward!"

## MARCH!

If a million Baptists in the Church Militant would come out of their tents and fall into line as sacrificial soldiers of Christ, what could we not do in the conquest of America for Him?

The call is for reserves.

Have you given simply of your income? Can you not give of your capital? This will be a step in advance. Gifts on the annuity plan are invited. Baptist battalions! Attention! Forward! March!

## THE AMERICAN BAPTIST HOME MISSION SOCIETY

Communicate either with the District Secretaries or with the Treasurer, F. T. Moulton, 23 East 26th St., New York City.

H. L. MOREHOUSE, Corresponding Secretary.

## Woman's American Baptist Foreign Mission Society

### GIVING A MONTH'S SALARY FOR THE DEBT

China, Kin-hwa, Nov. 20, 1914.

MY dear Mrs. Safford and Ladies of the Board:

No doubt that you will be surprised to read the Chinese girl's letter. I am one of Miss Relyea's girls in Kin-hwa girls' school. My name is Mei-Choh. Miss Relyea and Miss Minniss helped me study in their school since I was a little girl. I graduated from Miss Minniss's school, then I went down to Shanghai in Miss Priest's school three years. I graduated there. I came back last winter. Now I am helping in the school work in Miss Relyea's school. We have more than sixty pupils in the school; a few are day pupils. The girls all know the true God and Jesus as the Saviour of the world, but some of them didn't receive Jesus for their own Saviour yet, still we expect all the girls soon will turn to our Lord and they can lead their family to come also. The missionary work in the schools and among the Chinese is very prosper in China these years. Thank you for sending Miss Peterson to help our Kin-hwa girls' school.

This year I am earning a little salary. [Her salary is \$120 a year.] I heard Miss Relyea says the Board has a big debt because of the war in Europe. So I am sending \$10 in silver. It is only a little gift, but I willingly send it on to Boston to help a little. I do hope the money will come so the work can go on because it is too bad if there's no money and the Lord's work must suffer, so we must all pray earnestly, that this will soon cease, and peace and righteousness will reign where now is war, and everywhere the Gospel of Jesus be preached. Now I can't write any more because my English is not enough. I am

Yours sincerely,

Ang Mei-Choh.

**BAPTIST WOMEN, WHAT ARE YOU GIVING?**

[See Miss Choh's picture on page 285.]

## WOMEN, ATTENTION!

There is Great Demand for

**W**OMEN who will pay their Missionary Pledges at once.

**A**DVANCE in every Department of our Work.

**B**RIGHT Young Women who will give themselves to Christian Service.

**H**IGH Ideals of Christian Citizenship for New Americans.

**M**ORE Women of large means, giving Larger Gifts.

**S**CHOLARSHIPS in the Baptist Missionary Training School.

To meet the Demands of 1914-1915 and  
avoid a Deficit—which means No Advance

**WE NEED BEFORE MARCH 31**

**\$100,408.81**

or

**\$22,820.00 Every Day**

From February 15 to March 31

**DON'T DELAY IF YOU DISLIKE  
DEFICITS**

## The American Baptist Publication Society

Asks for help for its Missionary Department. It makes its statement and appeal to the Baptists of the North, believing that if the facts are known such a response will be made as will make

### A Debt Impossible

¶ For several years the Society has kept out of debt, and it is the policy of the Society to keep out and to live strictly within its income. The Publishing Department bears the entire expense of administration, of superintendence, of workers and of the collection of funds.

¶ So that **EVERY PENNY GIVEN GOES** direct to the missionary work you had in mind when you gave it.

¶ The financial stress has made many individual gifts impossible this year. There is fear that many churches may be constrained to give less. Some are believing that our unusual legacy receipts this year will pull us through. As a matter of fact, of over \$31,000 received in legacies up to February 1, \$29,500 is required to be put into the Permanent Fund. We appeal to

### PASTORS, CHURCHES, INDIVIDUALS

¶ We need \$82,000 for Colporters — sixty of whom work among the foreign born; \$54,000 for Sunday School and Young People's Work; \$15,000 for Chapel Car Work; \$7,500 for Social Service; \$7,500 for Cooperative Work; \$4,000 for General Institute Work.

¶ We must receive \$22,000 between now and March 31st more than we received in the corresponding period last year if we are to

**KEEP OUT OF DEBT**

Lest You Forget  
Your Apportionment for  
The Northern Baptist Convention!

The Amount is Small

The Cause is Important

It will Help

Finance the Convention

Further Evangelism

Social Service

State Missions

City Missions

Promote Baptist Education

By Creating a new educational interest

By Furnishing pastoral care for Baptist students in  
great universities

By Strengthening Baptist Schools and Colleges

Send your contribution Before March 31 to

Frank L. Miner, Convention Treasurer, Des Moines, Iowa

Do not neglect it because the amount is small



## His Last Words

By Florence Smith Mason

### CHAPTER VI

THE last Sunday in August dawned bright and warm, and the church was crowded for the morning service. Not only his own church members but people generally were interested in the young couple. Elsie sat with her father and mother, and the bravery of the two women was the comment of many others. It took all their strength to look smiling and happy, when the ache was so intense.

Lester Ford, too, needed all his manhood to support him, as he began the service. He gave out the good old missionary hymns, "The morning light is breaking," and "From Greenland's icy mountains," and the missionary spirit was the keynote of the hour.

His text, "Go ye into all the world and preach the gospel to every creature," seemed the only one that fitted the morning's worship, and when he had given it its setting, in the course of his sermon he said:

"It is passing strange, and yet never a church that catches the spirit of Christ's last words and stretches out her hands to the 'uttermost parts' of the earth just as generously as to the 'heathen at our doors,' as they are politely called, never a church that shares lavishly its means and power with the lost world, but finds the Spirit of God working in its midst, and sinners near by as well as those afar off calling out for the way of life. . . . Let me urge the young people here to-day to ask God in all sincerity, 'Lord, what wilt thou have me to do?' It may not be service abroad; our home mission fields languish for workers, just as do other places; there is much to be done in this very town as well. But offer yourself in perfect consecration of will and purpose,

and let the Lord choose your field. And to those who cannot go beyond their own homes, I bid you fill the time that God gives you with useful, helpful service as far as you can reach; and most of all, I beseech you to pray. The call for money seems sometimes the uppermost cry in mission work; would to God it never need be mentioned at all. Nothing can be accomplished without money; our homes, church, local societies, all have to be financed by some one. Money is a grave necessity; but it is the least important of all the factors in the mission work. Prayer, and prayer, and more of it, is the foundation of it all. And not one in this church but can work wonders if he pray in faith believing. Try what prayer will do. Broaden your sympathies, and take the text for your guide, and pray God to send forth laborers and provide the means for the support of the work. God has provided the salary of a nurse for a hospital in China, in direct answer to prayer this winter; God has raised the salary of a teacher to help in the school where I am going; and He has provided the outfit and passage and support for seven years of your pastor and his wife, all in special answers to prayer. Try it, and God will pour into your own soul a stream of grace and peace that will fill you with joy. The responsibility of this work does not depend upon your missionaries or upon our mission boards, but upon you in the pew, and His last words must ring in your ears.

"We leave you with less of regret because we do not sever our relations with you; we are to be your missionary pastor and his wife on the field, and we shall feel the stimulus of your prayers upon us, and our prayers for you will be no less earnest. The bonds that bind us to you are strong and tender, and human ties

are not easily torn like this; but let us feel that we are in the same work, though our corner is a bit far off."

The evening hour brought a crowd to hear the pastor in his final service. Ford had planned that it should be as instructive as possible, and so he gave a comprehensive talk on our mission fields abroad. He hoped to concentrate the thoughts of some young people, who were restless and dissatisfied with present surroundings, upon some work at home or abroad, and help them to answer the call. He realized, too, that the interest in a field must be intelligent, or it will be short lived.

So he gave a résumé of the work we are doing in Japan, China and the Philippines; first, of the opportunities for advancement and enlargement of established work; then of the cry for new work that must be done to keep pace with the call; the need of equipment in our stations, where men are working against fearful odds for lack of tools. He spoke of Africa, and her burning needs; of India and her steady turning to the Light.

Then he told more in detail of the work to which he had been assigned, in Assam, a province of India, under the rule of King George V; of the six millions of people, forty tribes with forty different languages, on the plains and in the hills, looking to this denomination for the gospel, and only fifty missionaries to reach these masses; no other denomination is doing work in this province, except in one small corner; it is difficult to reach all these people on account of travel in the hills, which must be made on pony or in bullock cart and takes much of time and strength; the little mission band of fifty brave souls, who have some of them for forty years pressed on under disheartening conditions has held its own; but when the cry of *retrench, retrench*, comes from the mission rooms, and the work seems almost to stand still, the heart would lose courage, but for the "great and precious promises"

"We are going," he said, "into the heart of the hills among the Garos, who forty years ago were naked savages of the most savage type, cutting off the heads of men, women and children and wiping out a whole village in a single night. God picked out a little boy in a jungle village

for his first messenger, and having shown him the light and brought him and his uncle to Christianity, they went back to teach their fellow tribesmen. In a short space, in spite of persecution and being driven from their homes, forty Garos accepted Christ and were baptized by a missionary from another station. The way finally opened for the missionaries to enter in, and two brave men and two brave women took up their abode among these wild folk. Government had set up Queen Victoria's banners and the people observed the foreign rule.

"And now — ten thousand Christian Garos have professed their faith, and five thousand still remain on the books of seventeen self-supporting churches; little primary schools to the number of 125 dot the outlying district and a large school at the station, where 375 boys and girls attend school, testify to the need and the response to education. The girls are under the single women, whom our board sends out; one of them supported by the women of this church. A fine hospital, doing a large work for the bodies of these people, with the gospel taught as service is rendered, draws a goodly number; and in winter time the doctor goes out in the villages and ministers to the needs of those who cannot come to him.

"Imagine a district without a written word or a school; that was the condition when the pioneers entered in forty years ago. But now they have all the New Testament, and Genesis in their own tongue; a fine collection of hymns; textbooks for the schools, and a little paper published monthly. Is it not wonderful what God has wrought among this one tribe in forty years!

"And we go forth to represent you at the front, and we know your prayers will follow us continually; we are not to leave you, but to be your substitutes out there. Don't think of us as very far away, for your prayers offered here may be answered there, 'while you are yet speaking.' We depend upon you, and we feel sure you will not desert us. Are there others who feel the call to special service at home or abroad? If so, let me urge you not to parley with the conviction, but give it the fullest answer

and say to God, 'Here am I, Lord; send me whithersoever thou wilt.'

"God bless you, and keep you, and make His face to shine upon you and give you peace."

### CHAPTER VII

The steamer lay at her docks and the pier was crowded with eager folk anxious for the last glimpse of the pastor and his bride. They stood at the rail, the last kisses had passed between parents and child, and the heartstrings were taut; but through the tears that would come, Elsie Ford beamed upon her family and friends, and prayed for them, that His comfort might be theirs in the days of separation, and that His peace might fill their hearts. There were gifts of flowers, so many that the cabin was filled; and letters, books and bonbons, and little travelers' comforts all spoke of the affection of this people for their outgoing missionary pastor and his sweet young wife.

The whistles blew, the gangplank was cleared, and the great "ocean grayhound" turned her nose east, and threaded her way down the crowded harbor to the sea. Handkerchiefs were waving long after faces had melted into nothing, and yet they stood, those friendly folk, loth to leave. The mother and father were the bravest of the lot, hiding under their smiling faces the pain that they could not down. This was paying dear for the share they bore in the great world-work for souls, and yet they were in no wise sorry, nor grudging in their gift. Peace such as they had never known before filled

their hearts, and they committed their loved ones to God, confident that He would care for them, and praying Him to use them for His glory.

Old black Susan was there too; she whose prayers had been answered so many times these last few months, and whose advice to the young pastor had clinched the matter of his acceptance of the call. Her face shone with a wonderful light and as she turned away she crooned a verse of her favorite hymn:

"I gave my life for thee,  
My precious blood I shed,  
That thou might'st ransomed be,  
And quickened from the dead.  
I gave, I gave my life for thee,  
What hast thou given for me?"

"Dear Lord, bress dese yere young folks, an' take 'em safe to dere field; we'se so glad to send someone to dese mountain folks; use 'em for thy glory. O God, we'se so glad to hab a share in dis gret work; hear our prayers and guide us in thy ways. An' make Susan faithful to thy call, in de Harpers' kitchen."

The last weeks had been full of strain and stress for the Fords, and the last few days full of the pain of parting. Elsie put her hand into the strong, loving hand of her brave husband, and looked into his face, to find it full of the glory that comes of God's peace in one's heart. And together they turned from the steamer rail, when the loved forms had faded from sight, and faced the future and the great world, "groaning and travailing in pain," and together they prayed God for His blessing and presence all the way.

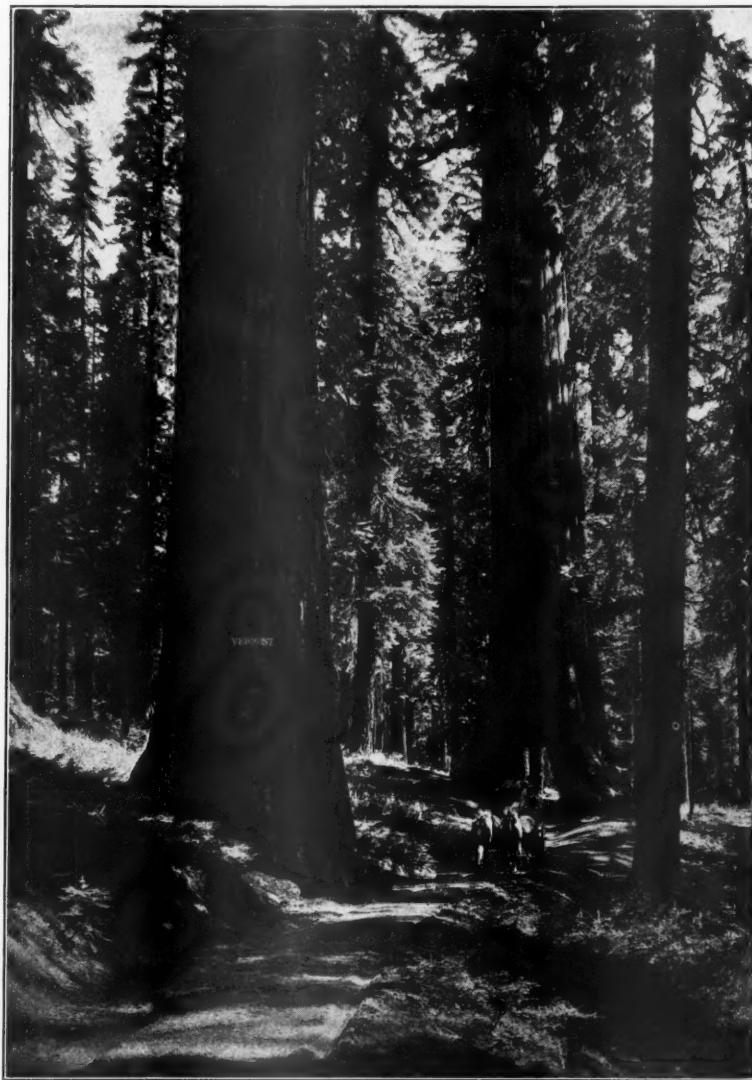
THE END



A VILLAGE IN ASSAM

## The Lure of the Great West

LOS ANGELES BAPTISTS AND ALL BAPTISTS OF THE WEST  
INVITE YOU TO ATTEND THE NORTHERN BAPTIST CONVENTION



To be held in Los Angeles, May 19-25, 1915

¶ The Big Trees of the Yosemite, the Grandeur of the Rockies, the Panama-Pacific Exposition, and the Glory of America, all join in emphasizing the Royal Invitation to the Coast.



FAIRFIELD LAKE, IN THE BOSOM OF THE MOUNTAINS

## Plan Now for the Across-Continent Trip

NORTHERN BAPTIST CONVENTION, LOS ANGELES, MAY 19-25



TRIP is here announced that cannot fail to broaden and deepen the Americanism of every one who makes it. It is much more than going to a Convention, however important the Convention may be. It is an eye-opener, a Home Mission appeal six thousand miles long at least. To those who have never made the trip it is a revelation of our possibilities as a nation, and also of our responsibilities as American citizens.

¶ A Baptist church cannot make a better investment of money than to place \$300 in the hands of its pastor and send him on such a tour as is laid out by Mr. H. V. Meyer and referred to elsewhere in this issue. This amount may seem large, but the returns will prove larger. Of course, where the churches have the ability, the pastor's wife should be included, and at least one layman should take his wife with him and go at his own expense.

¶ There are some things that pay, and this seeing one's own country is one of them. The Editor will never forget the crossing of the continent in connection with the Christian Endeavor Convention, now many years ago. He has had a new conception of America ever since. And he has never been afflicted with the disease of sectionalitis since. He believes in one country, as in one missionary cause and one kingdom of God.

¶ Los Angeles will give royal welcome, and if there were nothing else to see, would alone be worth the long journey to see and dwell in for a week. Pastor Brougher is sure he has the best church in the world, and certainly its missionary record places it high on the roll of honor, while its manifold



AVALON, ON CATALINA ISLAND

activities and influence are a source of pride to Baptists everywhere. Then, of course, this is not the only church there in which we all take interest. Dr. Francis has just gone from Boston to the First Church, going from coast to coast at one leap, and making a new tie between our East and West. And Los Angeles and Pasadena — are they not filled with men and women who have gone from our more inhospitable climate to the summer-land? Where, indeed, at any point along the route shall we not find those who can claim birthright or family relationship somewhere in the East?

¶ Be planning, then, to go to the Northern Baptist Convention in Los Angeles, May 19-25, and thence to the Panama-Pacific Exposition at San Francisco. This is a case where Baptist and patriotic interests unite.

¶ In churches, schools, public buildings and homes Los Angeles will prove a surprise to those who see the city for the first time. Its population has grown at a phenomenal rate, and continues to grow so rapidly that it would not be safe to set a definite figure at present, or assume what the population will be by the time the Convention meets. Put it somewhere between the 319,198 of the census of 1910 and half a million. At any rate, the city is quite large enough for the comfort of a Convention, and knows exactly how to handle such gatherings, no matter how large. Its growth has been solid, and advantage has been taken of the modern improvements and latest ideas. Next month MISSIONS will give more particulars, but now is the time to make your plans to go. All things combine to make this an important year with us, and there should be a large and representative attendance from all parts of the country this side of the Rockies.

¶ Remember that all five of our Baptist Societies hold their anniversaries in connection with the Convention, so that all our Northern Baptist interests will there be represented and considered. See that all delegates have proper credentials.

LOOK FOR "LOS ANGELES AND OUR BAPTIST INTERESTS" IN THE APRIL ISSUE OF "MISSIONS"

## Mission Work in Mexico

### ACTION OF OUR HOME MISSION BOARD

THE Board of Managers of the American Baptist Home Mission Society, having considered the recommendations of the Conference in Cincinnati, June 30th and July 1st, 1914, concerning co-operation by missionary organizations at work in Mexico, and other related matters, have reached the following conclusions:

1. We express our appreciation of the careful survey of the whole field of evangelical activity in Mexico and the spirit of the Conference in endeavoring to secure cooperation in important departments of the work and an equitable division of territory to the organizations at work in Mexico. We are in hearty sympathy with the dominant spirit and aim of the Conference even though we may not be in full accord with all of the recommendations.

2. We regard with favor the general scheme for the establishment of a joint depository of publications in the City of Mexico; also for the consolidation of the present Church papers, with the understanding, however, that provision shall be made for the publication of denominational news and views for our Baptist constituency in the Republic and elsewhere; also, for the publication of an illustrated paper for the young people. Concerning the establishment of one joint publishing plant in the City of Mexico, we reserve our judgment until more definite information is afforded concerning the initial cost for land, buildings, equipment and expense of maintenance.

3. We do not regard with favor the establishment of one joint institution for the training of Christian workers. The proposed name: "The Bible Institute and Theological Seminary of the Evangelical Church in Mexico," would not be acceptable to Baptists who know only the local church and could not commit themselves to the recognition of a territorial or national Church. Furthermore, Mexico is so vast a field that two Chris-

tian training schools might well be provided at important centers: one for the churches in Northern Mexico that are related to the Baptist Societies of the North and of the South, located at Monterey; the other, for the churches of other denominations, located in the City of Mexico. Thus located, the opportunities for students to engage in practical missionary work would be much greater than if all were in one institution.

4. The recommendations of the General Committee on Education present a desirable ideal toward which this Society will cooperate to such extent as its financial circumstances will admit.

5. We regard with favor the general recommendations of the Conference concerning the occupation of the whole country by evangelical missionary organizations, so that each shall be primarily and chiefly responsible for the cultivation of a definite portion thereof. We recognize the difficulties, however, in the transfer of missionary and educational enterprises of one body to another, and we cannot unqualifiedly commit ourselves to the entire plan as proposed until all that is involved in such changes is more clearly understood.

6. We feel compelled to withhold our approval of the recommendation that henceforth all the churches should be known by the common appellation of "The Evangelical Church of Mexico," it being understood that the special name of the denomination would follow this common designation in a bracket. If this means that each denomination should be regarded as a component member of a national Mexican Church, we could not enter into such an arrangement. If it is meant to apply only to local churches, then the phraseology should be, for instance, as follows: "The Evangelical Church (Baptist) of Monterey." Baptists could go no further than this.

7. The proposed "Message to the Mexican People," in our judgment should not be issued without the approval of the

Boards at work in Mexico, and may well be deferred until definite action on many of the recommendations has been taken by these bodies.

8. Concerning the "interchange of membership," it must be said that while Baptist churches in many instances give certificates of membership to those desiring to unite with other churches, Baptist usage which requires immersion on personal profession of faith in Christ as a condition of church membership would preclude the reception upon such certificate of members of other denominations, who have not complied with these requirements. "The transfer of membership" by certificate to Baptist churches is therefore impracticable.

9. We believe that it will be part of wisdom to confine our efforts at first to the attainment of a few of the most vital and important objects embraced in the recommendations of the Conference; allowing ample time for thorough consideration by all concerned of the whole subject.

10. We regard with favor the appointment of a "Permanent Field Committee" for the purposes mentioned, with this reservation, namely, that it shall not undertake to arbitrate in any matter without the consent or approval of the Boards or Societies directly interested in matters at issue.

H. L. MOREHOUSE, *Secretary.*



#### Editorial Notes

¶ The commission sent to China by the Rockefeller Foundation to study and report on conditions of public health and medicine, with President Judson of the University of Chicago as its chairman, has concluded its survey and reported in favor of undertaking medical work in China, cooperating so far as possible with existing missionary institutions which have already done such good work. The first medical educational work organized should be in Peking, and if the recommendations are adopted, training of nurses will be encouraged, hospitals will be developed in the fields tributary to the medical schools aided by the Foundation, specialists in various branches will from time to time be sent to

China, the Foundation will be represented by a resident commissioner and administrator, and ten fellowships yielding \$2,500 a year for living and expenses will be given annually for medical missionaries in China to enable them to take advanced study in America or Europe. If this comprehensive and splendid program is carried out, it will mean more for China than anything that has been done thus far with the single exception of the missionary effort that has made such a program possible.

¶ We agree with the *Watchman-Examiner* that there will be general rejoicing that Dr. Clarence A. Barbour has been elected President of Rochester Theological Seminary. After its long search for a leader, the Seminary has chosen a man admirably fitted for the work. Known throughout his own denomination, his work for the last five years as director of the Religious Work Department of the International Committee of the Y. M. C. A. has given him a national and international acquaintance and reputation, as well as an invaluable experience. Closely connected with the Board for many years, he knows the institution thoroughly. He was the choice of alumni and trustees alike, and Dr. Strong could wish no worthier successor.

¶ When difficulties arose in regard to admitting American missionaries to India, in view of the war situation, a presentation of the matter to the British Embassy in Washington resulted in cable instructions from the British Foreign Office in London to the Governor-General of India, to admit all American missionaries who were provided with passports. The treatment accorded the missionaries by representatives of all nations, including Turks, has been such in the estimation of Secretary Barton, of the American Board, as to indicate a special protection of Providence.

¶ The Presbyterian Foreign Mission Board appeals to the sacrificial character of the Home Church to remove the deficit with which its work is burdened, and calls for a self-denial week. A similar week this month on the part of our churches would render unnecessary the heavy reductions otherwise to be made by our Foreign Mission Society. What say you?

## A Letter from Pastor Fetler

### A CHARACTERISTIC MESSAGE EXPLAINING HIS EXILE AND PRESENT SITUATION—THE GOOD NEWS OF HIS SAFETY WILL REJOICE HIS FRIENDS

#### TO THE EDITOR OF MISSIONS:

I am writing to ask you to be so kind as to note my present postal address,—Pastor W. Fetler, Wecko Posten, Döbelns-gatan 12, Stockholm, Sweden, so that my American correspondence would reach me, for the present and during the war, in Sweden. If it is still sent to Russia, Petrograd, it might not only be delayed, but, owing to the military and other conditions, even lost altogether. At the same time I would ask you to place before your readers

#### AN EARNEST PLEA FOR PRAYER ON BEHALF OF RELIGIOUS LIBERTY IN RUSSIA

which liberty is threatened by the reactionary elements as never before since it was proclaimed by the Imperial Ukase of 1905. I write you this time as an exile from my beloved country and in separation from those to whom it was my joy to minister and to preach the unsearchable riches of the gospel these seven years. A few words will suffice to explain the situation and to show the reason for praying for God's immediate help.

Soon after the war broke out, the clerical party and the reactionary elements in Russia through their papers began to attack the Baptists, the Evangelical Christians (Brethren) and others by all manner of calumny. One could see that the enemy of the free Gospel was trying to use the time of war in such a way as to uproot the beginnings of religious liberty. The chief accusations were that the Baptists (Stundists, as the name has once more been brought up from the dead past) and the Evangelical Christians are German sects, that the late Bismarck of Germany has given them one milliard francs to propagate German ideas in Russia, that the Baptists are a "vanguard" of the Germans in Russia; further, that the German Emperor has been publishing at his own expense a Russian Baptist journal in Germany

or Austria; and, last, that he, Kaiser Wilhelm, has given me 600,000 roubles (\$300,000) to build the Dom Evangelia or the Gospel House in Petrograd.

Thereupon, without producing any definite accusation, I was arrested, brought to prison, in order from thence to be transported with other criminals to Siberia. I succeeded, however, in sending an appeal to the Minister of Interior, requesting to be permitted, on account of the poor health of my wife and the three-months old baby, for whom the severe climate of Siberia might prove disastrous, to go abroad instead. The matter was presented by the Minister of Interior to the Cabinet of the Ministers of State, and in consequence my exile to Siberia was mitigated by an exile from Russia for the whole time of war. Thus I arrived safely among the hospitable Swedish fellow-believers. After coming to Stockholm, I found in the Petrograd newspapers the official version of the Russian Government for my expulsion, since the Russian press had taken the matter up, for many knew my work as having nothing criminal in it, and my exile had come as a great surprise not only to me, but also to many impartial persons. The official explanation was, that the ground for the exile of Fetler were facts, proving his connection with German sectarian organizations, prosecuting in Russia under the aspect of religion anti-governmental political aims. However, none of the facts have been produced, nor indeed can be; for I have not only never received from the German Government a single cent, but have never dabbled with politics of any kind, save the politics of saving souls, which is not of this world. There must be a gross misunderstanding, which no doubt will come to light one day. Since my departure eleven more preachers have been banished, ten of them to Siberia, and six churches closed. But I have gone from Russia with no bitter feelings against

our Government or those who have spoken against us falsely. Nay, I love my country more than ever, and will be glad to serve my Government better than ever by praying for them and working, wherever I be, for the welfare of my land. Ours must be, as Christ's was, the way of suffering and reproach, for that has always been the way of blessing. We ask therefore our beloved fellow Christians elsewhere to abstain from unnecessary bitterness of feeling in this concern. Let us rather go with Daniel of old in our secret chamber, let us open our prayer window towards Jerusalem, from whence cometh our help.

W. FETLER.

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 □ **THIS IS IMPORTANT** □  
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**"An Unprecedented Situation"**

(From *The Standard* for Feb. 6)

Once upon a time a certain church, whose members had gotten tired of providing for a heavy annual deficit, decided to make an all-round cut. They began by getting a minister for several hundred dollars less than they had been accustomed to pay; they dismissed the woman missionary who had for years faithfully ministered to the slums in the railroad section of the city; the appropriation for music was cut in two; though the time had come for interior decoration, they put up with dinginess rather than part with dollars they did not seem to have; the roof leaked and this *had* to be fixed, but instead of putting in copper valleys that would last indefinitely, they put in galvanized iron ones which were sure to rust out in five years; because it used up so much coal to heat the baptistery, the finance committee suggested to the minister that he "save up" his candidates and baptize them once a quarter; so poor were they that the pastor felt he had no right to spend money on printing, and when the announcements for the annual meeting were sent out, he and his wife spent three afternoons in addressing the one-cent envelopes.

There are many interesting questions which arise about a church like this. But

what shall we say not of a church, but of a denomination, which not only permits but virtually forces one of its great missionary societies to adopt a policy not essentially different from this? Other great missionary societies are at this time of crisis adding to their appropriations for European missions, while we shall be obliged to make a 10 per cent reduction. But this is not all. Notwithstanding the pathetic appeals for more equipment, we can make next year no provision for much needed residence, school, chapel and hospital buildings. Moreover, we shall be obliged to make a flat reduction of 18 per cent in the amounts allowed to missionaries for evangelistic, educational and medical work. Last, and worst of all, we cannot send out a single new missionary and we shall be obliged to keep at home all missionaries who are here on furlough. That is, all this will be necessary unless there is a substantial increase in our missionary offerings during the next two months. The announcement in another column by Secretary F. P. Haggard, under the head of "An Unprecedented Situation," should be pondered carefully by every reader. That the new policy of the board is a wise one we have no doubt. It puts the burden of advancement directly upon the churches themselves. What shall we do about it? Shall we rise to the occasion and prevent this tragedy?



**Pith Points**

*If Christian beneficence hurts the purse it blesses the person.*

*The church at home must see to it that the forces abroad are not handicapped in dealing with conditions created by the war.*

Some one says: "I have quit thinking about what the churches are doing for missions and am thinking of how much missions are doing for the churches." That will bear a deal of thinking, and the more you think the more you will find in it.

Of all the evidences of Christianity that have smitten unbelief between the eyes, the study of missions is the greatest.  
 — A. T. Pierson.



### A Prayer for Consecration

**O**UR Father, we thank Thee for Him who came not to be ministered unto but to minister, and to give His life a ransom for many, among whom are we. We thank Thee for all those who have followed in His train of sacrifice, for the ransom through Him of those who were in prison, especially for those who now, the world around, are laboring to bring the news of freedom and emancipation, and are giving themselves in whole-souled consecration to the furthering of His kingdom throughout the world. Especially we thank Thee for the privilege that Thou givest to us all of associating ourselves with our missionaries at home and abroad in prayer and self-denial and sacrifice in this great redemptive ministry of divine love. For the joy that is in all our hearts we thank Thee, and pray that the flame of our enthusiasm and consecration may burn so brightly as to kindle many other hearts. O God, grant us grace, grant us wisdom; grant us above all self-denial to do the tasks appointed us, and to enlist others with us in doing them. For His sake who gave His life that the world might be saved. Amen.



### Seed Thoughts

No person is ever condemned to a small life. Many are assigned to small circumstances, but our lives may be as large as we want them to be. For the only limits of life are aspiration, sympathy, and interest. — *Selected.*

Every boy of fifteen is familiar with the achievements of great army and naval heroes, but if a company of young people is asked to name the heroes of the Cross, embarrassing silence follows. — *S. Earl Taylor.*

The study of these Oriental creeds compels me to the conclusion that there is no resurrection power in any of them, and that the sole hope lies in the acceptance of that other creed which is centered in

that Divine Person to whom Christendom bows the adoring knee. — *Isabella Bird Bishop.*

We must uphold Christ in the hearts of men as well as in the stained glass windows of the churches. We must reprove moral and intellectual laziness. The time has come when the church of God must summon all the forces for uplift of the time and say these all belong to the Captain of us all, to God. — *President E. A. Hanley.*



### A Century of Missions \*

BY ROBERT WOODS VAN KIRK

(Suggested tunes: Webb, Missionary Hymn, Aurelia.)

A hundred years of missions  
We celebrate to-day;  
A century's additions  
Confirm the gospel's sway.  
The Church full of rejoicing  
Doth magnify the Lord,  
And loosened tongues are voicing  
The triumphs of His Word.

Behold how scenes are shifted!  
For Christian temples rise  
Where pagan shrines once lifted  
Their proud heads to the skies.  
The ancient faiths are dying,  
And priests wail in despair;  
Their gods heed not their crying,  
Dumb idols hear not prayer.

The foreign lands are waking,  
Their night has fled at last,  
And nations are forsaking  
The thraldom of the past.  
The trumpet call is sounding,  
The pagan world responds  
Unto the grace abounding,  
Which shatters error's bonds.

A hundred years of preaching,  
And heathen hosts redeemed!  
A century of teaching,  
Fulfilled what prophets dreamed!  
The harvest season lengthen,  
O Lord, we humbly ask;  
Thy people's courage strengthen  
For a new century's task.

\* This hymn was among those written for the Judson Centennial Celebration.

# TIDINGS

FROM BAPTIST WOMAN'S WORK IN HOME MISSION FIELDS

CONDUCTED BY FRANCES M. SCHUYLER

### The Late Gift

BY MRS. J. H. CHAPMAN

HAVE you ever pictured to yourself the pain that must have filled the hearts of the disciples as Jesus began to disclose to them the truth that His earthly life was drawing to a close? With Peter, the inevitable response was a protest fierce and vigorous, "*This shall not be.*" In some it awakened the chilling influence of unbelief. To all it must have meant grief and apprehension.

To the sisters in Bethany whose ever willing service had followed Him through His ministry, the thought of separation must have been painful indeed.

All the way had been a pathway of service, but with all her love Mary had withheld one gift; the precious spikenard had been kept for some great day. Perhaps she had dreamed of a wonderful hour of triumph; perhaps she had pictured a great accession of power when all the nation she loved should come to acknowledge Him as Lord; but it was not at such a time that the gift was presented. She saw Him going steadfastly to Jerusalem and to death. She saw Him treated slightly, and so out of her love and because of His need, the gift was presented at the feast in Bethany. It was a humble place for such an offering, the smallness of the room making the gift conspicuous. The precious odor awakened in the wondering disciples protest and rebuke.

Jesus did not rebuke her. The beautiful fitness of the offering called forth His commendation and praise.

No great day would ever need the gift as His hungry heart needed it that day. Mary had found the accepted time. Her reward is that wonderful promise, "Where-

soever this gospel is preached that which she hath done shall be told for a memorial of her."

Oh, word of hope! The Gospel was to go to all the world.

Oh, gracious heart! that should establish this deathless memorial.

Oh, great Friend! That should make of woman, so little accounted in that day, the honored example of love's perfect offering.

Surely we women have a right to love the Master with a love above the highest that men may offer, for did He not thrice single woman out as supreme: once in faith; once in giving; and this once in *love's offering*.

Dear sister, is there a *late* gift in your hand waiting for an acceptable time to be offered to your Master? Surely, no time is more fitting than now!

The world stands aghast at the repudiation of the brotherly love that Jesus taught. Those in charge of the missionary societies are asking each other serious questions. Seek out the pages of this magazine where they make their appeals to you, and then when you have read the message carefully, ask yourself, Shall I not bring my delayed offering, my precious hoarded gift, that its dear fragrance may be felt and its comfort fill the need of this trying hour?

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Has your society met its apportionment? If not, what are you, individually, doing to help it reach the desired amount?

March thirty-first will soon be here and by those who have met their apportionment the date will be hailed with a sense of satisfaction. To others it will bring anxiety because the offering fell short of the mark.

## Our Best

"Christ wants our best,  
And is our best too much?  
Oh, friends, let us remember  
How once our Lord poured out  
His soul for us.  
And in the prime of His mysterious manhood  
Gave up His precious life upon the cross!  
The Lord of Hosts, by whom the worlds were  
made,  
Through bitter grief and tears gave us  
The best He had."



## Daughter's Day in 1915

With the significant words there comes instantly before the mind a vision of bright young faces, of smiles and dimples and girlish loveliness. The very incarnation of springtime with its wonderful, beautiful offering of life and fragrant bloom is implied in the suggestion of the annual celebration of Daughter's Day.

A more general observance of the event in the local churches is an encouraging feature in our work with young women. A ready response from the girls to the gracious influences emanating from the parent Society and the older organization is universal and significant.

Arrangements for the program of Daughter's Day may include all the girls in whatever organization they may be a part. The Camp Fire groups, the Pathfinders' organizations, girls' Sunday school classes, girls not members of any society or club—just girls. Invite them so cordially they cannot refuse your invitation, and make the social feature so attractive they will never forget the delightful event.

If you have not yet held one of these helpful and interesting receptions for the girls of your local congregation and Sunday school, send to the literature department of our Society, 2969 Vernon Avenue, Chicago, and ask for the material that will give you suggestions, and then plan the most attractive program your fertile brain can evolve. After the successful culmination of your effort, do not forget to write to the editorial secretary and tell her about it, giving a detailed account of the various pleasing features. That will enable us to help some one else who may need special inspiration.

## The Methods of One State Director

BY MRS. HARRIET BRONSON GENUNG

I found one good way to obtain information was to enclose in an envelope a self-directed postal with the needed questions asked; and in nearly every case this was returned giving the required information. My book was then started with its lists of contributing churches, officers and offerings.

The working material must be constantly studied to see what is most needed, and what method is best to use. No two circles can be treated the same. Some never need prodding; others need gentle reminders.

It is everything to keep in touch with the women of the churches. One of the most efficient ways of keeping up this contact is by holding Group Meetings; that is, choosing a central place of meeting — a parlor is preferable — and inviting in all the near-by circles.

Make the meeting largely conversational. I mean to attend these gatherings in company with the director of the Association. A speaker may be invited occasionally, for inspiration, but local talent is made the most of, and much time given for discussion and acquaintanceship. These circles have their problems, and an exchange of ideas is a wonderful incentive to enthusiasm. A cup of tea at the close goes a long way. By this method a whole Association can be easily reached in a week's time.

I consider these meetings the most helpful agency at my disposal.

I mean to send each circle a letter in the spring, just after the forwarding of the apportionments, another at New Year's, and then a final appeal in March, with as many in between as time and strength will permit.

Writing is good, but nothing can be substituted for a conversation face to face. I must know my women and their needs; and they must know me.

## A FEW OF THE OTHER STORIES

*The Blanks.* It is a very discouraging outlook for a State Director, whose annual report to headquarters is presumably to be gathered from the reports made on the

blanks and sent to the Associational Directors. The State Director never can tell from these reports anywhere near the exact number of women contributors in a church; she never can tell the total, nor strike a correct average in anything; for not one quarter of the questions asked are answered. My report has to be made mainly from my books.

*The Apportionment Committee.* The State Director is no longer invited to meet with the State Apportionment Committee. She feels the need of watching the apportionment given the women in the churches. I know my circles from A to Z, and when I see a poor, weak, struggling little circle of less than twenty women have its apportionment nearly doubled, and a strong, active, wealthy circle have fifty dollars less than the previous year given it, I cannot help wishing I might have been there to protest.

No one in the state knows better than the State Director the condition of these circles — what they have done in the past, and what they might do — but enough of these "other stories."

I must know my women — must visit them in their monthly missionary meetings, if no other way can be found. I plan to visit the six associational meetings, and have a "group meeting" in as many different places as possible during the year; and then *write, write, write.*

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Are you saying I will give a thank offering to the Woman's American Baptist Home Mission Society next winter? Why not give it now?

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#### Something New in Mission Study

BY MRS. A. W. PALMER, EAST ORANGE, N. J.

In the summer of 1914, a member of the B. Y. P. U. of the North Orange Baptist Church spent her vacation at one of the missionary conferences at Northfield. She had accepted the chairmanship of the missionary committee in the society and felt that at Northfield she could gain the inspiration that would mean efficient work in this position. The result was that the missionary committee resolved that the young people should *study missions*, for "when they know,

they care; when they care, they pray; when they pray, they give."

This was the plan:

First. A leader was selected for a normal class.

Second. Six members consented to form the class. (Five young women and one young man.)

Third. They met on one evening a week to study the book "In Red Man's Land."

Fourth. On seven consecutive Sunday evenings at seven o'clock the six members of the class met the whole society.

This was the way it worked out. After a devotional service of fifteen minutes, the audience divided into six groups, drawing a little apart in the same room (until the men's group grew too large, and was obliged to go into an adjoining room). The members of the Normal Class became teachers, each taking a group and teaching the same chapter of the book, closing by prayer and hymn together, just before the church service at eight o'clock.

This is the result: The attendance *grew* in numbers and in interest and all who were present during these studies are eager to begin the second course, which was to be conducted in practically the same way, during January and February, the book used to be "The Social Aspects of Foreign Missions," by President Faunce.

The influences on the minds of these young people of united study in missions cannot be overestimated. Their interest has grown with their knowledge, as the substantial gift for work among the Indians, given at the close of the studies on the "Red Man," testifies.

At the closing meeting of the course, Miss Miriam Woodberry held an audience of over a hundred young people deeply interested as she spoke of the "Indian of yesterday and the Indian of to-day."

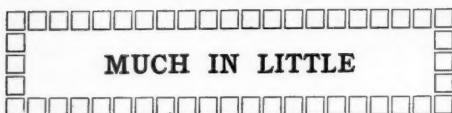
This simple plan of mission study may easily be carried out by other B. Y. P. U. or Christian Endeavor societies in our churches. *Why not try it?*

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Prayer is the source of power in all departments of our work. Let us pray for a great increase in the number of those who systematically study missions.



"NOW NO MORE LONESOME, NO MORE SAD, SENORA"  
THE TRANSFORMATION WROUGHT BY THE GOSPEL



**MUCH IN LITTLE**

Mr. and Mrs. James G. Franklin, who are reaching out into the neighborhood about the mission house in Brooklyn, feel that the work is greatly improved. "We are trying to put Christ into every home by reaching the parents through the children and by personal work. While we have used the industrial side of our work to encourage the children and increase the attendance, our main object has been the saving of the soul. Although we have had few converts, we feel encouraged. This neighborhood has been awakened as never before to the fact that Jesus has power over all. We had a splendid Christmas for our children and parents."

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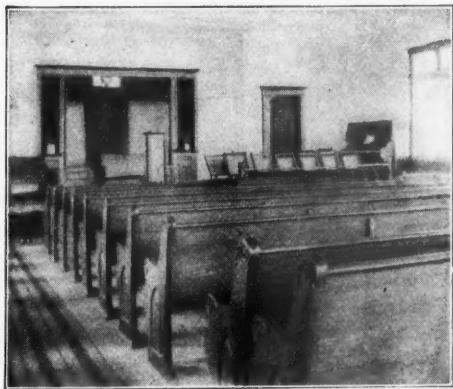
After several months spent in Toledo, Ohio, Miss Maud M. Skiles finds reasons for taking fresh courage in the midst of many problems that confront a missionary in a difficult field. "It is in a community of railroad people who have comfortable

homes and plenty of worldly goods, but are totally indifferent to any spiritual need. I have been busy calling in the homes, working in the Sunday school and conducting an industrial school for children Saturday afternoons. I also have an industrial school in the German Church, Wednesday afternoons, and am starting one for Polish children another day. I try to make the sewing and manual work merely a means of drawing the children to the meetings and emphasizing the religious training in the stories, songs and talks. We have a home department of the Sunday school and a mothers' class which I teach. We have one or two new ones each week."

\* \*

Miss Amalia M. Patz, who was appointed to work among the Polish people in Milwaukee, has experienced "a little of everything that comes into a missionary's life." In spite of varied conditions she feels that they have comprised "the richest period of her existence." She says: "The need for material as well as spiritual help on our field this year is very great. Families who have never asked

for assistance before come to us entirely destitute. So in many cases, before we can offer them spiritual food, we must first make them comfortable physically. We started a new mission on the east side of our city some weeks ago and at present have 55 children enrolled in the Industrial



INTERIOR BAPTIST CHURCH, ROCK SPRINGS, WYO.

school and Sunday school. The progress our work is making in general is very encouraging."

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With hearts filled with gratitude the Misses Matthews of Walsenburg, Colorado, report the lifting of the dark cloud that has hung over the community for many months. "A brighter day is in store for Colorado people, we believe. A new governor has taken his seat whom the women have helped to elect, and the saloon has been closed, largely through the women's votes and influence. The labor troubles are adjusting themselves to peaceful proportions, and an exemplification of the Christ spirit has been shown by Colorado Fuel and Iron Company in proffering aid to those who were their enemies." Our missionaries add an expression of thankfulness for the generous supplies that have been sent them from friends East and West. They have been enabled to supply from these boxes and barrels the needs of many who were destitute of necessary clothing.

Have we redeemed our pledge of time, money, work and prayer?

#### Here and There Among Our Schools

The present enrollment of Florida Baptist Academy, Jacksonville, is 450 in all departments. In the boarding department we have 150. Two additional industries for young men have been put in this term, viz., brick masonry and broom making, is the report of Miss Idella J. Cason.

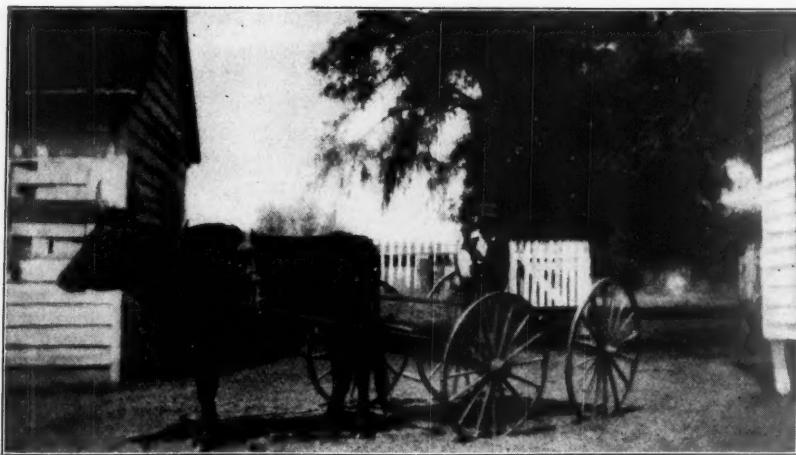
At Virginia Union University, Richmond, Miss Kate E. Gale finds the heavy burden made heavier by the rigid economy that must be practiced in the management of the domestic department. She adds the facetious remark that she sometimes wishes man could live by faith alone. A good spirit prevails and "the



MISSION CIRCLE AT ROCK SPRINGS, WYO. SEVEN OF THEM ARE SUBSCRIBERS FOR "MISSIONS"

community work is being pushed forward and our students are rendering excellent service in the negro hospital, prison, home for the aged, and house-to-house visitation, besides a large force that is teaching in the different Sunday schools of Richmond."

Miss Margaret Pulley has over 100 in her boarding department in Arkansas Baptist College at Little Rock. Woman's Day was recently observed and the women assembled in the chapel about noonday and brought with them canned fruit, vegetables, bedding and linen. These



A TYPICAL WORKING VEHICLE AT MATHER SCHOOL

articles were presented to the school and heartily appreciated, for all were needed.

Word from Spelman Seminary, Atlanta, is always welcomed for the many interesting lines of work represented in the institution. Miss Ruth Smith, writing of her classes in three different grades, reports eagerness for instruction as characterizing the student body. "In some cases we see great improvement in the first two months. In some of the older ones we meet serious obstacles because they seem to have absorbed all they can get in that certain line, but we try our best to keep them ever striving."

The excellent results of instruction in industrial arts are manifest in the partial production of the Sunday dresses for the girls at Murrow Indian Orphanage. Mrs. Joan Saunders, the matron, says: "Most of the older girls are able to make their own dresses. This year I am trying the honor roll with them and it is working well. There has been a B. Y. P. U. organized lately and my girls are taking a great interest in it. All of the older ones are members. I have a number of girls who are strong Christians and I am sure they will some day be able to carry the gospel to their people."

Aiken Institute is a busy center, and scores of men, women and children are being reached by its most helpful in-

fluence. The social life is carefully looked after and the Craft Guild frolic that was held recently captured 75 of its members for that event. During the holiday season some 600 members of the "Aiken Institute family" were reached. A girls' banquet at which 150 were entertained by the Young People's Class of the Second Church was a delightful affair throughout. Boys' Night was observed with appropriate music and stories and an exhibition of the excellent work of the Industrial classes.



MATHER SCHOOL IN WINTER, WITH ICICLES ON THE IVY

The Mather School, at Beaufort, South Carolina, was founded about forty-seven years ago for the training of colored girls as home builders. The work is now generously supported by the Woman's

American Baptist Home Mission Society. The head of the school, Miss C. A. Hunt, is assisted by a corps of earnest and consecrated teachers.

Encouraging news from Hartshorn Memorial College, Richmond, tells of the growth of the school under the management of President G. W. Rigler. "Both faculty and students feel that a better man could not have been chosen" testifies Miss D. E. Williams. "Very few students who have come to us this year remain unconverted, and the weekly prayer meetings are helpful to teacher and pupil alike. We had some fears during the autumn months lest the war should cause worthy students to remain out of school, but our number at the present time is not much smaller than it was last year. We keep in touch with our students as they graduate and leave us and we are generally made to feel that they are what they seem to be."

From the storm center, Mexico, come words of cheer from Miss Victoria Wikman, a teacher in our Baptist School in Puebla, who remained in the country in spite of its disturbed condition. "The work in the mission school continued

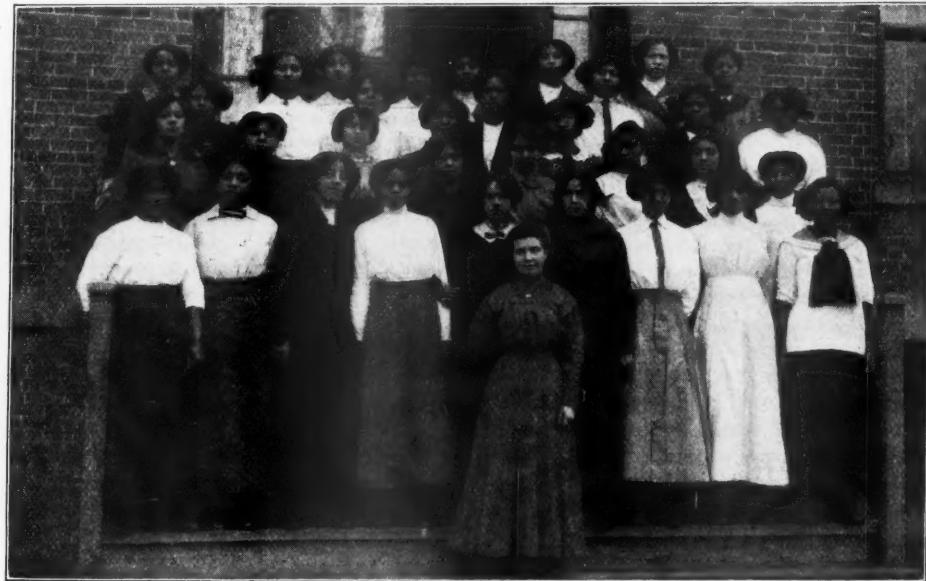
throughout the year," she says, "with practically no interruptions." An average attendance of 150, of which only eight have any religious home environment, is noted. "Morals and temperance are at a very low ebb, especially among the lower classes. Little children and mere babies are given 'pulque' to drink. At the first of the year more than half of the children in our first grade bore marks of 'pulque' drinking, while the closing days saw only one of the 40 children who still drank that poisonous liquid, and that poor child did so because an ignorant physician had told her father that the little girl needed to drink a glass full every day for her health."

†

#### DO YOUR MISSION GIVING WEEKLY

BY CAROLYN M. L. JOHNSON

The injunction, "Do your Christmas shopping early," is so constantly before us every autumn that we think and plan for it, before it appears. That it has really made an impression on our mental machinery and bestirred us to make our purchases early is evident in the crowded shops as early as Thanksgiving time.



OLIVE A. WARRÉN AND HER GIRLS OF BENEDICT COLLEGE, COLUMBIA, S. C.



WOOLWICH CENTER PATHFINDERS, HITTING THE "SUNSHINE TRAIL"

There is another reminder which should interest and influence every Baptist woman. It is, "Do Your Mission Giving Early." It is a little late for 1914, to place this on a banner and fling it to the breeze, but why not have a flag raising April 1, 1915, and let this be our standard for the new year. Let us hang it so we may see it whenever we come together.

But what of this year of our work which will close in March? Well, in place of a beautiful banner, we must resort to something more,—a loud war cry, "Do Your Mission Giving NOW." Let this ring from Atlantic coast to far Pacific all through February, that early March may see the money pouring into our treasury and everyone at Headquarters assured of a loving and loyal constituency and a balance as well. After all, are not Christmas giving and Mission giving both "In His Name" and "For His Sake"? Let us be as prompt with one as the other.

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#### A Timely Question

The work of the Society is the Lord's. So is the silver and gold. Have you asked Him how much of the money intrusted to you it will please Him to have you contribute to His cause — the cause of missions?

#### Fruitful Fields

Special blessings are recorded in the opening lines of Miss Hanna B. Ritzman's letter regarding her work among Germans in New York: "Four of our junior boys and girls have accepted Jesus as their Saviour and followed Him in baptism, also two very fine couples of young people who have recently come from Europe. We felt they were a great gain to us as a church when they took a positive stand for Christ and united with his people."

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The quarterly payments would go far toward a satisfactory solution of the money problem. The year begins April 1st. Let us vow and pay our vows unto the Lord.

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Rapid growth of the work in Miss Nannie M. Locke's district, Owensboro, Kentucky, has greatly encouraged her. "I wish you could see how the women are conducting their work. The churches are blessed both spiritually and financially and the house-to-house visitation is one of the best plans we have for reaching the people. I am sure if the good friends who give to support the mission work in Kentucky could see how it is spreading in spite of so much opposition, they would realize with happy hearts that their help is not in vain. I do want the Board to know how much we appreciate all they do for us."



MARTHA HOWELL, DEAN OF NATIONAL TRAINING SCHOOL, WASHINGTON, D. C.

A steady growth in the work among the Norwegian people in Minneapolis is a joyful note in the special letter of Miss Carrith Olson. Our mission Sunday school has been especially interesting to me. Many of the children know very little about the Bible, we find. We have usually between 40 and 50 children every Sunday afternoon, grouped in five classes. As some of the parents come with the children, we have an adult class for them and so try to meet the needs of all. We are reaching the older boys and girls in the neighborhood. Besides our primary department we have a class for eight-year-old girls and one for boys of the same age, also classes for those who are somewhat older. The school is constantly growing.

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**"A Little Child Shall Lead Them"**

The children among the Hopi Indians are proving messengers of light to the older members of their families and tribe. Miss Abigail E. Johnson, of the first mesa, Polacca, Arizona, sees evidences of Christian living that are most encouraging.

One thing which has been of interest in the growth of the Christian Indians is the kindness which they have shown toward

the unsaved, which is beginning to win them from the way of sin. In the Christian homes the blessing is always asked at meal time, and this prayer, for such it is, is often heard by those who do not attend church, and it helps them.

The little children three years old and younger when at their play will first bow their heads and ask a blessing. Sometimes there are no real words until the last, when the name of Jesus is reverently spoken.

Our interpreter's little boy, three years old, was sitting down to eat with two old women who were at their home working for the day. His mother was not in the room, and the women began to eat. He spoke to one of them and said, "Grandma, you pray before we eat." Taken by surprise, the old woman said, "My child, I don't know how to pray." He said, "Why don't you know how to pray?" and she answered, "I don't go to church so very often, and I have not learned to pray." Just then his mother came in, and sitting down, asked the blessing.

One would think sometimes to see how the little people disturb the church services that they were not learning to have reverence for God, but that is a mistake, as they are already teaching the older people.

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What is our greatest need? As we enter the year of our Society, we need a clearer apprehension of the will of the Master and a truer consecration to His service as His stewards.

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**Mrs. J. S. Murrow**

The going home of Mrs. J. S. Murrow, wife of Rev. J. S. Murrow, removes from our earthly life one of the earliest and most faithful missionaries of the Society. Mrs. Murrow, as Miss Katherine L. Ellett, was graduated from the Baptist Missionary Training School in 1882. In the autumn of the same year she was appointed to work among the Seminole Indians as a teacher in the Indian University at Tahlequah. After a faithful service of six years she was married to Rev. J. S. Murrow, of Muskogee, Indian Territory, in 1888. Throughout the intervening years her

life has been devoted, efficient and characterized by absolute self-surrender. The school environment did not afford sufficient scope for the burning zeal of our missionary. Attendance upon Associations in the wild new country where transportation and accommodations were most primitive was her frequent service for the Board. In every way possible her eager spirit prompted her to give her cordial assistance. After her retirement from active service for the Society, Mrs. Murrow's interest continued and her cooperation was always given. To the bereaved husband and family friends, the Board of the Woman's American Baptist Home Mission Society extend sincerest sympathy.



#### Miss Ada F. Morgan

For seven years this cultured woman of gracious, pleasing personality has been at the head of the home department of our Training School as the house mother. To truly define the position Miss Morgan holds in the esteem and affection of the alumnae and the present student body is difficult. She has not only presided over the home with unusual grace and efficiency, but there has been the unconscious manifestation of her strong Christian character in the daily routine that has made her the influence for good she will ever be with the young women and has won for her the abiding devotion of those who have been permitted to come in close association with her.

In the wisdom of the Board Miss Morgan was chosen to succeed Miss Bushnell as Superintendent of the Fireside Schools with headquarters in Nashville. This important position demands the presence of a strong, wise woman who will be able still further to extend this constantly expanding and helpful branch of our work as a Society. With her intimate knowledge of the Negro race, gained from twelve years' experience as lady principal of Selma University, Selma, Alabama, and her further development in her seven years of service in our Training School with its cosmopolitan representation, Miss Morgan is peculiarly fitted for the position of leadership to which she is called. The

love and cordial good wishes of the Board, the force at headquarters, the resident faculty and instructors, as well as the student body, follow Miss Morgan to her new field of labor.

Miss Emma J. Whitcomb, a young woman of pleasing personality, who has been an assistant in the treasurer's department for four years, will assume the duties of matron of the Training School.



#### Use Parcel Post

In sending goods to our mission fields, will our friends consider that packages sent to the missionaries by express in many cases must be called for at the express office or a delivery charge paid? Many packages could be sent as cheaply and safely by Parcel Post and delivered at the missionaries' doors without extra charge or trouble. Larger packages might often be divided into several smaller ones and then sent by Parcel Post to the great advantage and convenience of our workers.



#### Penny Socials for the Children

The little people and the grown-ups too enjoyed it exceedingly. At the entrance to the rooms where the social was held stood two young girls who proffered pretty Indian baskets into which the pennies for admittance were dropped. Everyone was glad to give a penny to get inside that room so attractively arranged and whose tables held alluring sweets and good things to eat, a big sample of each to be had for only one cent!

Games, tableaux, recitations made a short but interesting program and then the tables were besieged by importunate children and mothers. Puffed rice candy, crisp and wholesome, butter-scotch, fudge, clear home-made candy, penny cones of ice cream and cookies soon disappeared. A goodly sum was realized from the sales of the afternoon and the mothers begged for another to be given soon again. The children had saved chewing-gum pennies and were eager to spend them at the social. It also served as an incentive to gather at the church instead of going to the nickel show.



Little Hugi, of the Bauchet Mission School, Los Angeles

### Birthday Prayer Calendar

March 8.—Miss AUGUSTA C. JOHNSON, missionary among Poles, Milwaukee, Wis.

March 9.—Mrs. SARAH GERMANY, missionary among Negroes, New Orleans, La.

March 14.—Miss ADELL MARTIN, missionary among Porto Ricans, Caguas, P. R.

March 16.—Lyde Jenkins, city missionary, San Francisco, Cal.

March 18.—Miss GABRIELA JIMENEZ, missionary among Cubans, Guantanamo, Cuba.

March 19.—Mrs. CORA EVERETTE PETTUS, missionary among Negroes, Clarksville, Tenn.

March 20.—Miss MARTHA TROECK, missionary among immigrants at Ellis Island, N. Y. Miss SARAH A. GOODSPED, missionary among Indians at Pryor, Mont.

March 21.—Miss AUGUSTA STEWART, missionary among Slavic races, Pittsburgh, Pa. Miss ELLA BENNETT, missionary among Italians and Jews, New York City, N. Y.

March 23.—Miss LINA HAGSTROME, missionary among Scandinavians, Oakland, Cal. Miss ANNA BRINKMAN, missionary among Germans, Cleveland, Ohio.

March 26.—Miss MAY HUSTON, District Secretary of New England, Boston, Mass. Miss CHARLOTTE MURRAY, Shaw University, Raleigh, N. C. Miss DORA M. LARSON, city missionary, Kansas City, Mo.

March 28.—MARIE CHRISTOFFERSAN, missionary, Piute Indian Mission, Fallon, Nevada.

March 29.—HAZEL C. MEYERS, city missionary, Fresno, Cal.

April 2.—Señorita FRANCISCA SALAS, missionary among Mexicans, Aguas Calientes, Mexico.

April 5.—Miss ELIZABETH CARR, missionary among mill and mining populations, Oak Hill, W. Va.

### LET THIS BE A MONTH OF GIVING

#### New Associational Directors

Massachusetts — Boston South Asso., Mrs. Henry W. W. Jukes, Dorchester.  
 Michigan — Lenawee Asso., Mrs. E. Chesney, Adrian.  
 Pennsylvania — Monongahela Asso., Mrs. James H. Collins, Uniontown.  
 South Dakota — Rosebud Asso., Mrs. A. R. Button, Burke.

#### NEW AUXILIARIES

Missouri — Carthage.  
 Massachusetts — Lowell, French Baptist Mission.



#### Wants of Missionaries

##### CITY MISSIONS

Miss Amelia Scott, 2333 Sullivan Ave., St. Louis, Mo.  
 — 2 large print Bibles.

##### CUBANS

Miss Margaret Renshaw, Iglesia Bautista, Bayamo, Oriente, Cuba — Small Sunday school picture cards.  
 Gabriella Jimenez, Iglesia Bautista, Guantanamo, Cuba — Patchwork.  
 Mercedes Grane', Minas, Camaguey, Cuba — Spanish tracts.

##### GERMANS

Miss Anna Dingel, 733 7th St., Milwaukee, Wis. — Basted handkerchiefs, aprons for mothers, night-gowns for girls from 8 to 12 years old.

##### INDIANS

Miss Mary A. Brown, Fallon, Nevada — White muslin, thread No. 30.

##### ITALIANS

Miss Ethel Downsborough, 3342 N. 16th Street, Philadelphia, Pa. — Bandages and other dispensary supplies.

##### MEXICANS

Mrs. Paula B. Tooms, Doncellas No. 8, Puebla, Pue., Mexico. — Thread No. 40 and 50.

##### MILL AND MINING

Miss Myrtie Rayner, Carneyville, Wyo. (Freight and express, Alger) — Patchwork, reed, raffia.

##### NEGROES

Mrs. A. J. Brown, Waters Normal Institute, Winton, N. C. — Sheets and bedding, children's clothing. Miss Annie L. Boorman, 1700 N. 15th Ave., Birmingham, Ala. — Sewing school material, uncut ginghams, percales, domestic (bleached), white and black thread Nos. 50 and 60, thimbles. Miss Martha Howell, National Training School, Lincoln Heights, Washington, D. C. — Sunday school papers, tracts or other literature for hospital distribution.

Miss Ella M. Varian, 1703 Monroe St., Vicksburg, Miss. — Sunday school papers for small children. Mrs. Rosa B. Fuller, Howe Bible Institute, Memphis, Tenn. — Patchwork.

Miss Julia A. Watson, 2021 Marion St., Columbia, S. C. — Temperance and missionary literature, needles, thimbles, thread, scissors and basted work for small children.

Mrs. Lillie L. Brown, Americus Institute, Americus, Ga. — Books, quilts, sheets.

Miss Henrietta Bedgood, Baptist Academy, Dermott, Ark. — Table linen, cutlery, quilt pieces, thimbles, and patterns for sewing department.

Miss C. Maria Grover, Spelman Seminary, Atlanta, Ga. — 10 copies "Little Women," dish towels, clothing, large size shoes.

Miss Carrie L. Johnson, Florida Baptist Academy, Jacksonville, Fla. — Material for dresses, shirt waists, aprons and curtains.

## Department of Missionary Education

### Conducted by Secretary John M. Moore, D. D.

#### Plan Your Vacation Now

MAKE it count for personal profit as well as wholesome recreation. Include one of the conferences of the Missionary Education Movement. They are all indicated (with dates) on the accompanying map.

There are two special reasons why Baptist delegates are wanted this year more than ever.

First. A simple, effective plan of promoting missionary education in Baptist churches has just been approved and there will be systematic effort made during the coming year to have it adopted by the largest possible number of Baptist churches throughout the Northern Baptist Convention. This plan was briefly outlined in this department in the February number of *Missions*. The Department of Missionary Education desires to enroll not less than 500 Baptist laymen, women, young people in all parts of the country who will accept a commission for volunteer service in the attempt to put through the most effective piece of missionary educational work that the denomination has ever attempted. The training for this kind of service is to be had at these summer conferences.

Second. At these conferences last year a new feature was introduced into the program that was especially attractive to pastors and other leaders. It is to be continued this year—the church efficiency conference meeting daily for two hours throughout the whole period. During the first hour the little textbooks will be used, "The Individual and the Social Gospel," by Shailey Mathews, and a new book by Mr. Doughty, author of "The Call of the World." During the second hour there will be a free and general discussion of problems of church, general, and missionary efficiency. Secretary John

M. Moore will lead these efficiency conferences at Lake Geneva, Asilomar and Estes Park; Rev. Fred B. Fisher of the Methodist Laymen's Missionary Movement will render this service at Silver Bay.

Of course, in addition to these two special features there are many other important reasons for attendance. The fine fellowship, the delightful recreation, the new spiritual impulse, the help in settling life work problems, the training of leadership for mission study classes and for the promotion of missions in the Sunday school, and a general all-round physical and spiritual uplift. These are the things that have made these summer conferences widely known and greatly appreciated.

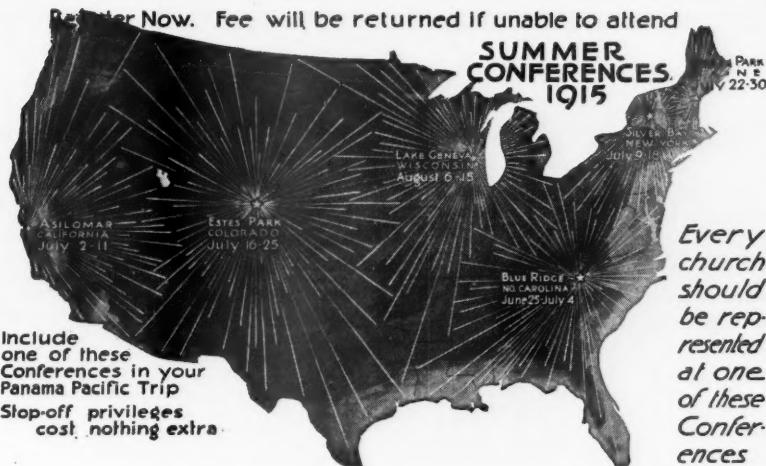
For information write Secretary John M. Moore, 23 E. 26th St., New York City.



#### An Impressive Program

The Sunday school of the First Baptist Church of Lockport has recently given a most delightful and impressive missionary program. The participants were divided into four groups; one represented the Christian native who has had the gospel, another the heathen who so much needs the gospel, the third the volunteers who are imploring to be sent, and the fourth the Board which is so eager to send them but has not the money required. The appeal of this presentation resulted in a fine missionary offering for the day of \$48; \$18 of which went toward the salary of the native worker in India whom the school is supporting and the rest was given as a special offering toward the debt.

The work of our Bengal-Orissa field in India was presented, since that is where the church's native worker is employed. A returned missionary and his wife (nephew of the pastor) participated, giving lectures and addresses to the children. A few



IF YOU ARE GOING TO CALIFORNIA, YOU CAN SPEND A WEEK AT ASILOMAR AND THEN GO TO THE B. Y. P. U. CONVENTION AT OAKLAND, JULY 7-12

Hindu costumes and the "Holy Man's" outfit were used and, of course, attracted attention. Several native workers in costume were represented in impersonations. Suitable recitations, stories and songs were included.

A missionary library of the Sunday school has been begun with "Missionary Programs and Incidents" as its first volume. This is one of our most aggressive missionary Sunday schools.

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#### A Stimulating Example

The apportionments for the Baptist church in Lewistown, Montana, this year amount to \$81.50. The membership is a few less than one hundred souls including children and non-resident members. There are fifty-five families connected with the congregation in one way or another. The pastor announced the canvass about Jan. 1 and explained it fully in all meetings of the church for two weeks. The midweek service preceding Jan. 17 was announced as "An Institute on the Every Member Canvass." The pastor used a blackboard and explained our benevolences in detail, asking and answering questions for over an hour. Sixteen workers who consented to make the effort were present, with others. Each was

given a duplicate copy of the apportionments, blanks for pledges, and a printed form to guide them, for the visits had a threefold object: (a) to have a definite conversation with every family about the church and their responsibility toward it; (b) to enlist every family in prayerful interest in our revival meetings in February; and (c) to explain our obligations in the matter of missions and benevolences, our relation to the societies, and to solicit pledges payable weekly or monthly, using the duplex envelope. On the day of the canvass the visitors stood with the congregation while prayer was offered for the work. The congregation had been fully apprised of the visit and requested to remain at home until called on, and only a few failed to stay. The work was accomplished in three hours. Uniformly pleasant visits were reported at the evening service, when the pledges, totaling \$156.20, were announced. These with special offerings already given total \$162.20, or the total apportionment plus 100% extra for good measure. Leakage in pledges will be made up in new pledges made as new members come into the church. Thus we may confidently say that we have provided double for our missionary and benevolent obligations. Fifty per cent of the resident membership pledged something. — G. CLIFFORD CRESS.

# THE OPEN PARLIAMENT

QUESTIONS RELATING TO MISSIONS ARE DESIRED FOR THIS PAGE

1. How can an individual or organization contribute directly to the American Baptist Foreign Mission Society and at the same time give to a special object?

Through the Station Plan, which assigns definite stations in our foreign mission fields to those desiring closer touch with the work abroad, furnishes biographical sketches of the missionaries, News Letters, pictures illustrating the work, and other information about the station chosen.

2. I frequently notice in missionary reports and articles the expression "touring." Just what does it mean?

It means visiting the various out-stations and churches in the field where the missionary labors. Periodically the missionary starts on a "tour" of his district, taking with him a small camping outfit and traveling via boat, carriage or on foot. He visits as many churches as possible, holding evangelistic meetings and counseling with the native preachers. Such "tours" usually occupy several months and result in many conversions and baptisms.

3. Is ordination required of foreign missionaries?

No. More than forty male missionaries are unordained, having been appointed as laymen and are serving as physicians, teachers, mission treasurers and in other capacities.

4. Our church has never seen a foreign missionary. How shall we arrange to have one visit us?

Write to the nearest District Secretary, and if at all possible, and there is a missionary on furlough in his district, he will gladly arrange to have him visit the church.

5. Is it true that a grandson of Adoniram Judson is a missionary in Burma?

Yes. He is A. C. Hanna and sailed with Mrs. Hanna as new appointees for Moulmein, Burma, last October. Mr. Charles King and his two sons of Johns-

town, N. Y., made possible their sailing, by agreeing to provide their support for five years.

6. What is the best Home Mission book, of recent publication, to put in the hands of a boy of fourteen?

While it is always dangerous to say "the best," we should unhesitatingly recommend as a capital book to interest boys and girls alike, Miss Isabel Crawford's "Kiowa," a story of Indian missions. She has had a wonderful life and knows how to tell about it. Just published by the Fleming H. Revell Co.

7. Is any Baptist Society carrying on missionary work at present in Alaska?

The Woman's American Baptist Home Mission Society has a work for orphan children at Kodiak, on Wood Island. Rev. G. A. Learn is superintendent, and Misses Jennie H. Johnson and Lena Gowell are the matrons in charge of the fifty children in the Orphanage. In summer at Kodiak the daylight begins at 3 A.M. and lasts till 10 P.M.

8. Will there be any special tours for Baptists going to the Northern Baptist Convention in Los Angeles? What will the cost be from Boston back to Boston?

A number of such tours will undoubtedly be arranged for Convention-goers. One is announced by H. V. Meyer, manager of the Publication Society in Boston (16 Ashburton Place), and another in New York by Rev. Chas. H. Sears (166 Second Ave.). Write to them for particulars. Mr. Meyer has a trip from Boston, starting May 11 and covering all expenses, except meals in Los Angeles and San Francisco, until the return to Boston on June 4, for \$245. If the Tourist sleeping car is used instead of the standard Pullman, the total will be \$227. Return by the Canadian Pacific route, with a day at Banff and visit to Portland, Seattle and Vancouver, would increase the cost to \$295, and the time to June 9. It will be safe to estimate the trip at \$275.

## THE MISSIONS' QUIZ

1. Where do the 225,000,000 Mohammedans live? Chiefly in Asia and Africa; Russia has over 13,000,000 and Turkey in Europe over 2,000,000.

2. How did they spread their false religion over this vast territory and gain these 225,000,000 people? By war and political conquest; by slavery and the practice of polygamy.

3. How many women are under Islam? At least 100,000,000.

4. Is there no desire among Moham-

medans for a higher life? Yes; young men of the better classes who have gone abroad for an education are not satisfied with the old conditions. Also the presence of the Christian missionaries wherever they have gone has created a desire for nobler living.

5. What good traits are found in the Mohammedan character? He regularly prays five times a day, is a total abstainer from all intoxicating liquors, and has in him the qualities that would develop a strong Christian character.

## MISSIONS' QUESTION BOX

ANSWERS TO THESE QUESTIONS CAN BE FOUND IN THIS ISSUE

1. Which of the statements made by the five Societies in this issue appeals to you most?

2. What word does the editor use that cannot be found in the Dictionary?

3. What is the date of the Northern Baptist Convention?

4. What was President Martin B. Anderson's famous phrase of advice to his students?

5. Of Protestant denominations in the United States, Baptists rank second in numbers. What was their rank last year in giving to foreign missions?

6. What is the subject suggested for Denominational Day?

7. What Junior Band raised \$90 from July to December, 1914, and how did they distribute the money?

8. What made the occasion of rejoicing in Gauhati?

9. What was the shout raised in the "All Assam Convention" by the native Christians?

10. What class in China, hitherto unapproachable, has now become eager to know about the gospel?

11. Where can you find out about "Daughter's Day"?

12. What was the text of the closing sermon in Mrs. Mason's interesting story?

13. Where is Rev. William Fetler, and why was he banished from his country?

14. How long is the Alaska day in summertime?

15. What is the title of Miss Isabel Crawford's book about Indian missions?

16. What Baptist Church met at first in an undertaker's chapel?

17. What did the Comanches have for Christmas dinner, and how much did they give of "Jesus money"?

18. What would retrenchment mean to the missionaries?

19. Where is there a new Italian chapel?

20. How many new subscribers does Missions hope to get this year?

Correct answers to all questions in February issue are sent by Mrs. H. M. Burroughs.

REMEMBER, WE OFFER A PRIZE TO THE READER SENDING  
IN THE LARGEST NUMBER OF CORRECT ANSWERS IN 1915

**THE HELPING HAND**

OF AMERICAN WOMEN TO THE WOMEN OF FOREIGN LANDS

EDITED BY HELEN BARRETT MONTGOMERY

**God Answers Prayer**

**F**OR years the need of a girls' boarding school in Gauhati has been urged by Assam missionaries. Gauhati is "the big place" of the province (12,000 population), the official, commercial and educational center; also a heathen stronghold generously dotted with temples and mosques. Government has a fine college for boys — the only one in the whole Brahmaputra valley — but the girls are unprovided for. The General Board has sympathized with the idea but seemed unable to offer anything more substantial than hopes of future possibilities, until Miss Wilson and Miss Holmes became quite discouraged.

In February, 1914, however, by a small appropriation and a transfer of funds from other work, a beginning in the boarding school was made possible. Miss Holmes attended for the first time a native Association. She had it firmly in mind that the students must pay something toward their expenses, but when she saw the women in their poverty and learned of their long, hard days of toil, she doubted if they *could* give anything toward the education of their daughters. Eight girls were ready to come to the boarding school but could pay nothing toward their support. Then these Christian women, out of their poverty and lack of advantages, pledged Rs. 144 (nearly \$50) to provide in part for their girls. Are not these girls

entitled to an education when the mothers appreciate it to the extent of such sacrifices? Soon there were nineteen boarders, all but one receiving partial support from non-mission sources.

But from the first it was evident that the school could never expand on the present compound. Moreover, the space occupied by the woman's work was imperatively needed by the missionaries of the General Society, and the necessity of purchasing a new site was upon our Woman's Board. The urgency of the situation occasioned new determination and fervent prayer, and great was the rejoicing at home and on the field when the General Board purchased the woman's bungalow, and with the proceeds a new site for the woman's plant was secured. The lot comprises eighteen acres, giving ample room for school buildings, mission bungalow, etc. It is on the outskirts of the town but within the municipality; a mile and a half from the old compound and near the homes of the school children. The Judson Party was enthusiastic over it and thought it "a bargain."

But the sense of satisfaction in the Board was shortlived when they were confronted in June with the large estimates for equipping the new plant. Six thousand dollars was needed at once! The treasury was empty and there was a debt! Not only were the young women anxious to move to the new compound, but the general work was being greatly hampered while they remained in the woman's bungalow. Again the women went to God in prayer. Every available

bit of money at home and on the field was turned over to Mr. Stephen, who was to superintend the building, but it was hardly enough for a beginning.

The plan was to build two cottages of three rooms each, after the native style — thatch roof, mud floor, reed walls covered with mud. One would be a dormitory for the girls, the missionaries would live in the other until a bungalow could be built. This would mean giving up many furnishings and submitting to inconveniences, but they were glad to do it in order to facilitate the work. (The ultimate plan is to have several cottages for the girls, where they will live as in their villages, the older girls caring for the younger ones.) A well or water pipe was also indispensable, a schoolhouse and houses for the workers. Imagine then their joy at receiving a cablegram in October, announcing a special memorial gift of \$1,000 for the cottages. How glad we are for these missionary-hearted women who let God answer prayers through them!

It still seemed impossible to provide the needed schoolhouse until next year. It was to be built according to government plan and would cost Rs. 11,000. On the new compound there was an old elephant shed, 20 x 40, consisting simply of posts and a roof. The missionaries planned to use this temporarily, putting in a mud floor, with reed walls to keep the goats from eating the books and the wind and rain from driving in. Miss Holmes wrote that the school would be very much crowded and they would not be able to take any of the equipment with them, but they were quite willing to make the best of conditions until a schoolhouse could be built. But prayers had not ceased for the woman's work at Gauhati, and soon a never-failing friend of missions sent a check for \$5,000, which will not only build the schoolhouse, but supply some of the other essentials which the missionaries were cheerfully trying to do without! The good news was cabled to the field in January. Our hearts rise in praise to God for these marked manifestations of His grace, and we give hearty thanks to these noble women who have shown themselves such responsive stewards of God's bounty. Now let us pray that

just the right kind of a young woman may soon be sent to Gauhati to be preparing to take over the school in the spring of 1916, when Miss Holmes comes home on furlough!

Miss Holmes' last letter reports: "Three of our girls were baptized last Sunday. Two others wish to be and manifest that spirit of loving helpfulness which we expect to see before baptism is given, but they have not yet received their parents' permission."



"The only crown I ask, dear Lord, to wear,  
Is this — that I may help a little child.  
I do not ask that I should ever stand  
Among the wise, the worthy or the great;  
I only ask that, softly, hand in hand,  
A child and I may enter at Thy gate."

— *The Missionary Helper.*



A Blessed Ministry of Loving Skill. This is Miss Anna W. Martin and a little patient in Ningpo Hospital. The woman is the child's nurse.



MISS FLORENCE E. WALWORTH  
Foreign Correspondent of the New England  
District



MRS. C. H. BRENNAN  
Secretary for Young Woman's Work of the  
Central District

### Four of the Society's District Workers



MRS. C. E. JOHNSON  
Secretary of the Northwestern District



MRS. WILLIAM R. HILL  
Secretary of the West Central District

**THIS IS OF VITAL IMPORTANCE TO US ALL. HERE  
WE MAY FIND THE ANSWER TO OUR NEEDS**

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**The Day of Prayer**

**A** DAY of prayer, supplication, intercession and thanksgiving will be observed by all the Districts of the Society on Friday, March 5. Let us make it a day long to be remembered for the realized promise of our Lord that where his true disciples are gathered in His name there He will be also.

A few words to leaders will not be amiss. *Do not fail in adequate preparation.* The Women's Foreign Missionary Society of the Presbyterian Church, Canada, has some weighty words on this topic:

Do not put off asking members to take part in this exercise until the hour of the meeting. Ask them weeks ahead. It requires quiet meditation to prepare for public service. If you ask those who have never taken part in this way before, do not make the request before others. It is apt to cause them to refuse, may be in a laughing manner, "Oh, I could not do that." Arrange to meet them alone. You may have to put yourself about to do it, but it pays. They may then, not smilingly, but seriously, tell you they cannot. Tell them not to give you a decided answer then, to wait and speak with their Heavenly Father about it first and then to let you know. "If you want anything of your earthly parents, you would not hesitate to ask; why be afraid to ask God, who is more willing to give than we are to ask? You want Him to save those in heathen darkness, to bless His servants who have gone forth in His name? You want Him to increase the usefulness of your Auxiliary or Band? You want Him to use you in His service? Well, just tell Him so, simply." Some such quiet conversation usually leads to the answer, "I'll try." I have heard young girls in our Band begin thus with a sentence prayer, and later I have heard them pray in a way that brought tears to my eyes and made me almost wonder whence their power, though they themselves were unconscious of it.

Ask some of the Lord's shut-in saints to be interceding for this meeting constantly. If possible secure a general prayer meeting of the church in addition to this woman's meeting, where the whole missionary interest of the church can be taken to God in prayer. Let the meeting be one of *prayer*, every song a *prayer*, the scripture reading *prayer*; encouragements, promises, commands to pray.

The following topics are suggested:

*Pray for the missionaries of your District by name.*

*Pray for associational, state, district, and national officers that each may magnify her office and exercise it to the full.*

*Pray for the unsaved women of the world; the homes that know not Jesus Christ; the little untaught children.*

*Pray for a deeper realization of the love of Christ and a fuller appreciation of his wonderful salvation.*

*Pray that the love of Christ may constrain Christian hearts.*

*Pray for a new vision of the world's desperate need of Christ.*

*Pray God to deliver us from the bondage of debt, and to open the hand of his church to give liberally.*

*Pray that our Society may not only close its year free from debt, but with a surplus to grow on.*

*Pray that large sums of money shall be given by those able to give, in order that we may enter the open doors of opportunity.*

*Pray for courage and faith to ask great things of God and expect great things from God.*

*Pray to be delivered from self-confidence.*

*Pray that in this terrible year of the war Christians may glorify Christ by their gifts.*

*Pray that peace with righteousness may prevail.*

*Pray that our denomination may close the year in a new spirit of thanksgiving with every mission treasury full and overflowing.*

*Pray for our beloved land that Christ may indeed be her Lord.*

*Pray for a revival of true religion in each individual heart and in all the church.*

Wanted more prayer, for a Christless world,  
Wanted more prayer, more earnest prayer,  
Prayer that Christ's banner be kept unfurl'd,  
Wanted, believing prayer.



## LITTLE GIVERS BUT BIG GIFTS

Mrs. W. L. Hattersley, Myingyan, Burma, writes: We are so proud of what our Sunday school has just done that we want to share it. This morning a special collection was taken for India War Relief Fund and though there were only 204 present we raised Rs. 88/11 (about \$30). It was touching to see the kindergarten tots proudly dropping in their share into the basket, singing, "Now we're little we give *pice*, but when we're big we'll give more." When counted, however, their *pice* amounted to more than Rs. 8. Tomorrow one boy from each of the classes that gave Rs. 8 or more is to form a committee to take the money to the Deputy Commissioner. Our school has a bell now. Our pupils had just raised Rs. 130 for it when the mother of one of our teachers made us a present of a bell. The money thus released will be used for benevolent purposes.

## ON THE WAY

Word is received from Miss Culley of a pleasant trip across the country and a beautiful day spent at Honolulu under the guidance of Dr. Heinrich's son Waldo who is Young Men's Christian Association Secretary there.

## ALL WOOL, A YARD WIDE, AND DOES NOT SHRINK FROM WASHING

*Bhamo, Burma, November.*

The last of September we had a visit from the Inspector of Schools, in both the Kachin and Burmese schools. In the former he had praise for the cleanliness, good discipline and facility in the use of Burmese in the lower standards. In the Burmese school he spoke appreciative words of almost every teacher.

After he left us we closed school for a vacation of two weeks, and Mrs. Ingram and I packed our kit and set out for a tour of the district. The roads in the mountains at the end of the rainy season can scarcely be referred to as Roman roads, and three days of continuous rain when we were two days' journey from home did not improve them any. It is not to be wondered at that I went over my pony's head one day through no fault of his or mine, or that Mrs. Ingram in one day managed to find the ground three times. Once it was so nearly into a stream that the margin was not worth mentioning, and once it was in such nice, soft mud that she was a laughable sight when we picked her up. We were soaked to the skin on each of the three rainy days but succeeded in making our objective, and reached home in fine shape and good spirits. We had fifteen days out and they were full days, in which we visited and inspected our most important jungle schools, held nineteen services, and conducted six conferences with representatives of our

people for the discussion of important problems, and saw many of our town school children in their own homes. It was a profitable trip to both people and missionaries, and once again we have been face to face with the majority of the baptized believers in our district, and at each place we called the church-roll and checked it up to date.—(Rev.) J. F. INGRAM.

## WHERE RETRENCHMENT HURTS

*Rangoon, Burma, November 22.*

This has been a difficult year because there has been a shortage everywhere. I have felt it most severely in our Bible women's funds. Two years ago I had some special gifts for Bible women which enabled me to push this work where it was sorely needed, but it was soon gone and then retrenchment was unavoidable. One gift was from the First Church, New York, and enabled me to engage a most efficient helper, educated, well received everywhere and speaking Hindustani fluently as well as Tamul and Telugu. I wrote to them to please continue their gift for another year and they responded generously but I suppose they did not specify what it was for and it went into the general fund. The woman could not work without pay and I was obliged to dismiss her and we have to do without one worker.—Mrs. W. F. ARMSTRONG.

## A BUDDHIST NUN CONVERTED

*Toungoo, Burma, October 23.*

I feel that the Lord truly led me to this work for many gates of opportunity have opened up before us. My work here has been largely evangelistic. There have been several outside schools where my Bible woman and I had the privilege of teaching singing and Bible lessons occasionally, during this rainy season. Though the head masters were Buddhists in some cases, they allowed us to teach their pupils about the gospel. *The Bible picture cards which we give out please both teachers and pupils.*

My Bible woman and I also hold meetings on Sunday afternoons with the women prisoners in the jail. There are usually from 16 to 20 of them and the jailer accompanies us to the meetings. One former Buddhist nun, who has just been released, now desires to be baptized, and I believe she is truly converted. During this rainy season, while traveling is rather difficult, our evangelistic party of several preachers, my Bible woman and myself have taken short trips along the railroad. We have visited about a dozen towns. We held meetings at the stations and sometimes on the streets or in the bazaars and many people gathered around to listen to the singing and the preaching. The Sunday school picture roll helps also to attract the crowd. So God gives us these op-

portunities for "seed sowing" and we know his Word cannot return unto Him void.—AUGUSTA PECK.

A NEW WORKER NEEDED

*Pyinmana, Burma, November 21.*

We have a large school here, 311 enrolled; the teachers are as good as the average and working harmoniously, but the Inspector's report says our school must have more supervision. I have been going down to the school every morning — a mile away — for two hours, leaving my little girl of five and a half in the care of a house girl. Now I am obliged to dismiss this house girl and I will have no one to leave the baby with. I DO HOPE YOU WILL SEND US A STRONG, EXPERIENCED WORKER SOON.

There is a rival Buddhist school being built opposite our compound; and unless our school can offer inducements as to better teaching we will lose our Burmese boys. We are trying to start a Buddhist girls' school and so put our old building to use, for we are about to move into our new building which has been highly praised by the Chief Engineer of the English government.—MRS. ROBERT HARPER.

ATTENTION! ROPE-HOLDERS

*Ningpo, China, November 23.*

There is one big lack in our faculty which has not yet been filled. In order to hold our own out here, WE MUST HAVE A GOOD TEACHER OF MUSIC. We were disappointed that Miss Zimmerman was obliged to return from America without having found one to come with her who could take charge of this part of the work. Do you know of any one who can teach music who would enjoy having pupils who would rather take a music lesson and practice than to eat dinner?—girls who never have to be reminded that it is time to practice but who have been known to shed tears when the organ needed repairs and they had to miss their practice hour in consequence.

Before closing, I want to share with you another burden. One of the younger girls, a fifteen-year-old in the primary department, a mere child in mind and body, has been told by her heathen father that she is to be married as soon as school closes for vacation. We have talked with the father and with the family of the future bridegroom, trying to dissuade them, but so far all in vain. The child's mother died a few years ago and was but one of several wives. The father claims that this marriage is really for the child's good, as the only way to save her from immorality. Poor motherless child! Isn't it a pitiable case? She does not want to be married to this strange boy but there is no law against it in this land. And there is not a single Christian among all her relatives! Fortunately, such cases as this among our girls are very rare now. But not until Christ has been fully preached throughout this Middle Kingdom will the girls be safe from such cruelty.

I am treasuring the many letters which come to me telling of the sympathy and interest of

my "Rope-holders," and am looking forward to the meeting with many during the furlough days of next year. But during these intervening months I am depending upon your prayers. May this year be one of the greatest blessings for each of the girls assembled in this school and for those whose gifts are maintaining the school!—HELEN ELGIE.

IN THE HOUSEBOAT ON THE HANG RIVER

*Swatow, China, November 23.*

We are certainly being rocked in the cradle of the deep. It has been raining hard since yesterday morning and now a high wind has risen and promises an uncomfortable night. The Bible woman and I are on our return from a three weeks' trip in this Theng-hai field, which leaves ten days for a trip in the Kityang field before the convention of the twenty-six churches in these two fields meets. It is to be held on our compound this year. During this trip, we have visited ten churches, and there have been nineteen baptisms during this past quarter, fifteen of whom have been women. I think it was Mr. Speicher who said the baptism of one woman made him happier than three men, for their influence was greater in the home. The baptism of the women certainly makes me happy. At the last communion service on the compound there were eleven baptized: five men and six women, two of whom were Girls' Boarding School pupils, one a Primary School, one a Woman's School pupil, and two other young women. The Bible woman just said she was glad the majority were women, for the men were the tree, but the women were the roots, and if the churches were composed of only men they would die, but as long as there were women in them there would be life.

Theng-hai is the cleanest city I know of in China, and I am glad to report two fine day schools there, one for girls and one for boys. I mention the girls first for that one was started first. There are twenty-three pupils in each school. If there was room we could easily have many more girls, for there are applications each year, but alas! there is not room to put another desk, and the present room is not only crowded but very dark. These twenty-three girls originally came from heathen homes, but God has blessed the work of the school and the faithful teacher so that now many of the mothers and grandmothers not only are regular attendants at church, but some have been converted and baptized. Each girl attends church services, for failure to do so brings down their records at the end of the term. Two of the mothers, who have been regular attendants at church for the past year, cleared off their idol shelves during our visit. Nearly every visit which has been made to that city has been the time when one or more women have put away their idols. I wish as much could be said for every place I go. There are now about fifty women and girls who regularly attend the Sunday services. Six years ago, there was only one woman who came to the Woman's Bible Training School to study for three months and

returned to do what she could for her Saviour. She was a wealthy woman, and the class of women we have in that church are nearly all from the upper class, though not many are well to do. — MELVINA SOLLMAN.

#### A NEW ARRIVAL

*Tokyo, Japan, December 11.*

We had a very pleasant day in Honolulu and an unusually good passage from there on, — pleasant days, beautiful evenings and comparatively calm sea. We reached Yokohama Tuesday morning and were granted a beautiful view of "Fuji." Miss Converse, Miss French, Dr. and Mrs. Dearing and others, among them some from Tokyo, were down to meet us. Wednesday after the chapel exercises I received a telegram from Miss Crosby saying that if I wished to enter the language school this year I must do so that day. We went immediately to the school and I had three hours that afternoon with a teacher; also I have had three hours since then, private, and today I entered a class that started a week ago. Is not that beginning work with a vengeance? This is Friday and I landed Tuesday. — ALICE BIXBY.

#### HAPPY SCHOOL GIRLS

*Himeji, Japan, November 29.*

While I am writing the girls are coming in little groups to report about the various Sunday schools which they have been teaching. The walk in the crisp November air has given them rosy cheeks and shining eyes. Some report small attendance because of the funeral of soldiers who died at Chingtau, while others tell of increasing numbers and interest as Christmas draws near. There are a good many ups and downs in this work of our young and eager teachers but they never seem to get discouraged, and seldom does anything keep the girls from going out to their Sunday schools. They are busily preparing for Christmas now and happy indeed in the preparation. To many of the girls this will be their first Christmas, and some of them are experiencing even now for the first time the joy of having Christ truly live in their hearts. We have had an unusual year in the number of those who have confessed their faith by baptism. Almost thirty have done so already and several more are hoping for the privilege before Christmas.

#### A BIT OF THE WAR

Last September our literature teacher was suddenly drafted to go to Chingtau. His wife and two little children would have been in great distress if we had stopped paying his salary in his absence, so the other teachers cheerfully divided up his work among them and we have gotten on pretty well for three months. We have been pleased to hear that although he could take so few possessions with him he did take a Testament, and writes that he reads it very often and is impressed by its teachings as never before. During his absence his wife has become a Christian and we are all praying that he, too, may surrender the citadel of his heart to Christ. If that happens, we shall just

have one more proof that "all things work together for good to them that love God."

#### THANK YOU!

You just don't know how happy we are in our new buildings. The sunshine floods every room of both recitation hall and dormitory, and sunshine means life and health in Japan. I would like to shout my thanks into the ears of every man, woman and child who contributed to these beautiful buildings. — EDITH F. WILCOX.



Ma Pau, who has given up father, mother, relatives and home—all for Christ. In the background is one of the pagodas her relatives built. This is sacrifice, and this is the type of noble girls for whom we work.

#### DR. MARIAN FARBAR'S WORK

One of the missionaries of Palmar, South India, writes of Dr. Marian Farbar, who has recently opened up the dispensary and medical work there: "She is splendid! I have never seen so good an opening for reaching the better class of people as this will be as the people get more acquainted with the hospital workers. Dr. Farbar has access to the best homes in the place, in a town where women are very often locked in for the day when their husbands go to business."

## A MISSIONARY'S REQUEST

My furlough is due next year. Since times are so hard, to save expense and for two other reasons I want permission to remain in India and spend my furlough in the Nilgiri Hills. There is in the Hills a little band of consecrated Christians with whom I worked some years ago and whom no one is shepherding now. I love them and they love me. If I were there I could do much to encourage and inspire them. Again, I feel that when not working there is nothing in which we can bring more joy to the heart of the Master than a life of intercession. At home, with loved ones all around, there are so many interruptions and, like the Master, I feel the need of solitude. "He went up into the mountain to pray." — LUCY H. BOOKER, *Palmar, S. India.*

## HARD JOURNEY

Mrs. U. M. Fox writes from her lonely station in Ukhruh that she rather dreads the journey down the mountain as they leave for their furlough. Unless they can get a pony cart she will have to make the 134 miles on pony-back, with her two-year-old Morris carried on a coolie's back.

## THE PINCH OF THE WAR

Miss Grace Pennington, of Bassein, Burma, writes in November in regard to the effect of the war: German missionaries in India, on account of the war, have been cut off entirely from their base of support. A large number of our body have pledged a monthly contribution to the aid of these German fellow missionaries. If the war is long continued, members of the English mission may feel the pressure and we may need to share with them as well. The war is beginning to produce some visible effects

upon our own work. Money is scarce among the Karens, and the rice mill is working very little, not enough to pay expenses by any means. For these reasons, money for the upkeep of the school has fallen short; and when the new term began the middle of October we were obliged to ask for an additional fee of Rs. 2 per month for each pupil. There have been many who could not pay the increased fee, and there has been a noticeable falling off in attendance. The number of girls in the boarding department has fallen from 189 in June to 135 in October, and I suppose there has been a proportionate decrease among the boys.

## A PLUCKY MISSIONARY

Rev. H. E. Dudley, of Meiktila, Burma, writes of an experience in fording a dangerous river during a recent jungle trip: We hesitated some time, not daring to venture with the trap and ponies. An ox gave us the cue, crossing upstream of his own accord. Then Saya Nyah U, the hero of the day, struck in, and when he was safely across I followed, the water catching me a little above the waist and carrying me 100 feet downstream. Two days later I was caught in one of those all-day rains which began gradually and increased to a blizzard. Our cart which started at 7 did not reach its destination, six miles away, until 4. However, our two preaching services that day were as satisfactory as any we had. We gathered in the shelter of the Thugyi's houses and our uncomfortable situation in wet clothes brought out the sympathies of our Thugyi host who saw that we had everything the village could afford in the way of eatables. I had been wanting to make this trip for some time and as it was accomplished during the holidays I lost no time from the school. We had three baptisms last month, two of them young people about 20.



THE GIRLS' ACADEMY AT JARO, P. I., WHERE MISS BISSINGER IS



MISS ANG MEI-CHOH

Teacher in the Kinhwa Girls' School. One of the first graduates. Read her letter on page 210.

#### Welcome to Mrs. L. G. Brockway

Mrs. L. G. Brockway, long interested in missions in China, started some months ago to see Chinese missions at first hand, and especially to visit Dr. McKenzie's hospital at Kinhwa, which was built largely through the gifts of her mother, Mrs. Pickford. A friend has furnished us with a copy of the address of welcome given to Mrs. Brockway at Kinhwa by one of the scholars in the mission school. It is as follows:

Mrs. Brockway came from the East to the West, across the great deep ocean. First, because she wanted to travel and see different lands. Second, because she wanted to see the new hospital. We all honor her for her love and bravery, so we have this gathering of friends, young and old. Mrs. Brockway was born in America and lives in that country of great knowledge. We also remember her mother. She gave a large sum of money to build the great, fine hospital. We know her mother's gift will not be in vain, and it will bear the fruits of her loving and kind heart. But now the

mother is in heaven, and Mrs. Brockway remembers her mother's wishes and comes to our country. We thank God for leading and protecting her safely across the great sea, as well as on this short trip from Shanghai to Kinhwa. All the friends are glad to join with us to welcome Mrs. Brockway. We have the songs and exercises by our school to express our joy in her coming. We are sure she will accept our efforts. I have not much English, so please excuse all my mistakes. But we would like to have Mrs. Brockway know that we feel grateful to her mother for this beautiful gift, and we know this hospital will be a real blessing to Kinhwa, and to our people.



#### A Wide-awake Society

In the January number an account was given of the methods and accomplishments of the "Gleaners," a Junior Mission Band of the First Baptist Church, Pittsfield, Mass. Up to April 1, 1914, they had raised and expended for home and foreign missions \$100, of which \$63 went directly into the work of our Society. They had also pledged \$30 toward the \$60 asked for the furnishings of Miss Pansy Mason's school at Kiating, West China. Now they joyfully report that from July to December, 1914, they raised \$90, of which \$60 was given for Miss Mason's school — the full amount required — and \$30 was sent to the Indian Orphanage in Bacone. Can any Junior Band in the country exceed this record?



#### Opportunities in China

BY ANNA W. MARTIN

This is the most wonderful time in history to be doing this work. All who have been to non-Christian lands will agree with me. It is not a question any longer as to whether or not the King's Ambassadors will be received, but rather a matter of being prepared and equipped so as to be able to work effectively.

Last year a Baptist missionary under the Southern Board baptized about one thousand Christians, not he himself alone, but together with the native preachers under his supervision. The Chinese respond to the Gospel when it is presented as the Holy Spirit dictates.

In Huchow while I was doing evangelistic work in the afternoons, visiting in

homes and seeing patients who had been to the dispensary, I found them most willing to receive the Gospel messengers. A Christian woman from the church volunteered to go with me and act as Bible woman. I was very glad, for she was so tactful and helpful in every way. During March and April we sold about 2,000 copies of the Gospel and gave away three selected tracts with each copy. Those who bought were all the business men in the stores where we passed and a lot of teachers and children of school age. But there were men and women of all classes that would ask for a copy of the books as we explained to them what they were and offered to sell for a penny apiece.

In May I went to Ningpo to be in Dr. Grant's hospital while the doctor and his wife took a vacation. Evangelistic workers were employed in the hospital all day and taught the patients to memorize one verse of Scripture a day, one hymn a week, and not a patient left the hospital without knowing the way of salvation. Mrs. Grant superintends that work.

The doctor has always such wonderful opportunities to reach the patients. I wish and have been wishing ever since I came to China that I were one myself. If trained nurses are important, much more so should be the woman who has studied medicine also.

In Ningpo the girls' school has far outgrown the building, also the Evangelistic school, which is in charge of Miss Covert. They are doing such splendid work. I did not go to Conference because I had just had an attack of malaria last week and besides it was so uncertain that one could get a boat on account of the war.



### Three Filipino Girls

I want to tell you about the three girls, Kristina, Antira and Franciska, who remained with us during the vacation. Franciska is one of our senior girls, a dignified, lovable young girl about twenty years old. She was not keen on going home because her parents were trying to force her to marry a man who is her inferior in every respect, but who is the proud possessor of six marabous and therefore a wealthy man, much to be

desired. Franciska, however, is not willing to marry six marabous and begged us to let her stay. Miss Olivia Johnson and I decided to keep her as our Visayan teacher. She speaks her own language beautifully and she understands English too, so she has been a great help to us.

Kristina and Antira are orphan girls about fifteen years old. These three girls and Theodora, Miss Anna V. Johnson's helper, have kept our house clean and



Three Little Filipino Girls from School, Kristina, Antira and Franciska. The lovable type of girls in our missions.

looked after our mending, etc., thus earning money for their clothes and bedding and a little toward their tuition.

Antira, my little helper, is the tiniest little mite, scarcely reaching to my shoulder—a happy little girl, always laughing and talking about things which please her. I have been so glad to have her around because her smiles are quite contagious and she has kept me from getting homesick many a time. She is exceedingly industrious, neat and clean, more so than the average Filipino girl. I have great plans for her. How I hope they can be realized! She is doing splendidly with her music as she does in all her studies. Yes, I might as well whisper my secret to you. I hope to make a kindergarten teacher of her some day. As soon as I see my way clear I want to send her through the seven grades. She is now in the third grade.—SELMA LAGERGREN.

WITH THE EDITOR

**WHO IS GOING TO LOS ANGELES?** The answer is very important to the interests of our work. I know that the expense for those in the Eastern States is a great difficulty, but I hope that societies will not give up the idea of sending a delegate so long as there is the least possibility of accomplishing it. Perhaps there is a woman who expects to go to the Panama Exposition whom you can induce to go a bit earlier in order to take in the meetings of the Northern Baptist Convention. No matter if she has not been active in the Missionary Society, lay hands on her, arrange for a report to be given by her when she returns. In other cases a woman may be able to pay half the expense. All the circles in a city might unite to send one woman. There are many ways to get the money. Collect rubbers, rags, newspapers and sell them. Give a lecture and use the proceeds, hold a pure food sale, have a self-denial week. Set your wits to work. Cooperate—we want each district represented. It is a wonderful privilege to go to California now. It will never be so cheap again probably, and never more interesting.

\* \*

Have you studied the splendid plans for Missionary Education in the Sunday school during the six weeks before Easter? You know that the Northern Baptist Convention has fixed the three months before Christmas for Missionary Education in regard to Home Missions, and the same period before Easter for education in Foreign Missions. Plans have been made by the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society to present a six-weeks series of brief lessons for the different grades in the Sunday school. The lesson for each week is brief, occupying not more than five minutes, and may be given either in the individual class or in the department. Some of the best equipped men and women in the denomination have written these stories, incidents and telling points. There is a fascinating mite box for the Cradle Roll and the

Primary, and individual envelopes of unique design for the older scholars. The whole plan culminates in an Easter exercise and an Easter offering. The two societies divide the funds contributed by Sunday schools. The amount given will count on the apportionment of the church or the Woman's Society, as may be decided by the individual school. Women who are anxious to help on their district's budget may be of great assistance if they will induce their Sunday schools to use the lessons and take the offerings. This is perfectly satisfactory to both societies, as any inequality in funds is balanced at the end of the year by the two treasuries. *Any offering which it is desired to count on our women's budget must go through the District treasurer.*

\* \*

Is your Sunday school cooperating? Won't you make it your business to tell the superintendent of this beautiful plan? If you did not begin the lessons six weeks before Easter, begin now; if you are not ready for the collection on Easter Day this year, take it a few weeks later. The main thing is to put Missionary Education into the Sunday school, and then to look forward every year to the six weeks before Easter for a period of instruction in regard to Baptist missionary activities in the heathen world.

\* \*

Such cheering news comes from the districts. Hundreds of women in the Atlantic District report that they are keeping a copy of *Heralds of the Cross*, the leaflet telling about the thirty missionaries supported by the district, with their Bibles, and praying for these missionaries daily, in turn.

\* \*

The Southern Presbyterian women have a clever invitation to a Missionary Praise Service. On the card of cordial invitation to the meeting is the picture of an empty chair above which in large type is a number. The following lines explain the purpose of the picture.

"Above is the number of your chair  
Which will stand empty till you get there."

Why would not this be an idea for the notice of the Day of Prayer which you are

all to send out? Arrange a chair for every woman and number it, then send out a loving invitation for her to be present at the most important meeting of the year.

\* \*

Mrs. Lucy S. Kyle, of Redlands, California, has a fine plan for making the time devoted to current events in the missionary meeting of real value. She has a book in which she makes notes as she reads *Missions*, *Missionary Review of the World*, *Record of Christian Work* and other magazines. In this same book she has the women write the names of missionaries in whom they are most interested. This enables her to give the right items to different members. She has only five or ten minutes in which to present these fresh facts.

It is no wonder that a society eager for the latest news maintains eight study classes on the two text-books for the year (home and foreign). These meet at the homes of members on alternate weeks.

\* \*

I must share a delicious misunderstanding of our beloved paper's purpose. An ill-spelled ragged letter was received at the Chicago office which read as follows:

"I seen your add in the Southern Cultivator (?). Enclosed find ten cents for which send me the marriage paper Helping Hand for 3 months and oblige ——————

P. S. Especially send names, descriptions and addresses of Gentlemen advertisers.

P. S. Please send Jan. number at once.

Would it not be encouraging if a single advertisement of a missionary magazine could arouse such eager desire to read as this "add" of our unknown namesake in the matrimonial agency business?

EVENTUALLY we shall find the King's Business the most engrossing interest of life.

Why not NOW?

\* \*

The new Home Vice-President of the West Central District is Mrs. Kate Kelsey, 1616 Evans St., Omaha, Nebraska.

\* \*

Here is a fine plan for a Sunday school, say for the junior department. Each class is assigned a country: Africa, China, India; or a topic, missionary schools or

hospitals of India or Japan or China; or a person, Judson, Clough, Ashmore. Each class is given a large sheet of cardboard or a length of ordinary window-shade with which to prepare a chart. A time limit of six weeks is set, at the end of which each class exhibits and explains its chart to the school. Sunday by Sunday pictures and illustrations are brought in by the pupils. These are kept together. Finally in two or three weekday meetings the ones the class thinks best are pasted on the chart in the most attractive shape possible. When the chart



MRS. J. W. MAUK  
President of the Central District

is presented to the school a member of the class is elected by the class to give a five-minute talk explaining the chart and calling attention to striking features. The chart is then hung where the school can see it. A class or two a Sunday may show its chart. When all have been seen, a vote is taken by the school as to the most informing, most interesting and best looking chart. Later classes may be asked to show their charts in other departments or in prayer meeting. *Life and Light*, from which this suggestion has been taken, says it has proved very successful.

THE HOME DEPARTMENT  
By MARTHA H. MACLEISH

Pacific Coast District

Though the women on our western coast organized and came into the sisterhood of Districts Nov. 6, no report of that fact has yet appeared in *Missions*. The meeting for this purpose was held in Temple Church, Los Angeles, with 172 delegates present, representing the four District Sections, Arizona, Nevada, North and South California. Because of their great distance from headquarters and their long habit of working together, these women decided to try the experiment of a joint Home and Foreign District organization. The vote for this was unanimous. The constitution adopted corresponds with that of the other Districts, with slight alterations to fit their special conditions.

The officers elected are: President, Mrs. Carrie Heaton Witman, Pomona; 1st Vice-President, Mrs. F. G. Cressey, Los Angeles; 2d Vice-President, Mrs. T. S. Tompkins, Pasadena; Recording Secretary, Mrs. H. Russell Greaves, Monrovia; Treasurer, Mrs. J. M. Brough, Biggs; and a strong representative Board.

The District's very appropriate color is orange, and its flower is the California poppy. On the Foreign side of its work it is assuming the support of one of California's own girls, Ethel Phelps, who went this fall to the Philippines; Anna Long of Nowgong, Assam, Beulah Bassett and Pearl Page, both of West China. On the Home side it is doing work among the Indians of California, as well as the emigrant peoples found in such numbers in the coast cities.

The scripture says, "The last shall be first," and this District, the last to report organization, is to be first to receive to its generous hospitality the reorganized, enthusiastic W. A. B. F. M. S. May the golden color of the California poppy be emblematic of the full treasury which we hope to report when we come, at Los Angeles, next May, to the close of our first year of work under the new plan.

All hail the Pacific Coast District!

BITS FROM THE DISTRICTS

*Gleaned from a Home Vice-President's letter:*

"First of all—isn't this glorious work—really thinking out your own plans! How the women respond! Just waiting for something worth while to do!"

*Another:*

"My last waking thought at night and first in the morning has to do with the amount that we have yet to raise before the close of the year."

They will get it, too, with such faithfulness.

*From another letter:*

"I am trying to get in touch with every church and circle in our District. It is a big task, but I am going to keep at it, for I believe that what the women need is information, and that is what I am trying to give them. I have had some charts made which I have been using. One has the pictures of our missionaries; another, their names and stations. The other chart was a wheel with ten spokes representing the districts; the hub, the two administration headquarters of the National Society; the inner band, the Woman's American Baptist Foreign Mission Society, the outer the Northern Baptist Convention.

"I am urging the women to form into prayer circles if they have no woman's society, for I believe if they get to praying for missions they will soon be giving and working for the same cause.

"I wish every woman in America could read *Missionary Principles and Practice*, by Robert E. Speer. I think it would fire their hearts with greater zeal for this branch of the Master's work."

*A Missionary Album:*

The Atlantic District has recently issued a Missionary Album, containing pictures of all the missionaries supported by the District. Printed on violet tinted paper, with a bunch of Atlantic District violets on the flap, it is a most attractive thing. I hear, by the way, that every one of the Atlantic District missionaries has now been adopted by some one, either an individual, a circle or an association. I am sure this feeling of definitely belonging must be a joy to the missionaries as well as to those who have the happiness of assuming their support.

## THE MISSIONARY STORIES

We hope a large number of schools are telling those missionary stories to their children. If you are not doing that, do send for the Easter Service prepared for the close of the Foreign Mission period. It is our responsibility as well as our great opportunity to develop an interest in and a love for Missions in our Sunday school children. If this is faithfully and adequately done, the Missionary Societies will not face debts a generation from now.

A good thing came to the office the other day from Mrs. W. M. Gray of Chanute, Kansas. It is a little drama called "The Volunteers, before and after." Use it for an evening's entertainment. The interest is real and lasting. It will help you to raise that amount beyond the apportionment which you hope to give to the Society. One copy, 25c; 12 copies, 15c each.

## PERSONALS

Mrs. H. E. Goodman, of Chicago, was taken suddenly to the hospital January 24th for an operation for appendicitis. The operation was successfully performed, and Mrs. Goodman is making rapid recovery.

## THE HONOR ROLL OF CIRCLES

Undoubtedly many, many circles are deserving of Honorable Mention which they have not received, because they did not realize that they should take upon themselves the responsibility of notifying their District Treasurers that they had paid in the necessary part of their apportionment. However, all such circles may know that they have done the real and important thing. By sending their money promptly they have, by so much, kept the Society from the necessity of borrowing. They have helped the work and gladdened the hearts of us all. May the number of circles raising and remitting their money quarterly increase greatly with each succeeding year. It is not a difficult thing to do when the habit is formed, and it greatly helps the work.

The following names have come in since the last issue of *MISSIONS*:

ATLANTIC DISTRICT — Fifth Ave. Ch., McKeesport, Pa.; First Baptist Ch., Westfield, Pa. Three fourths of budget paid in by Jan. 1, 1915.

EAST CENTRAL DISTRICT — First Baptist Ch., Dayton. More than three-fourths of the budget paid in by Jan. 1.

NEW YORK DISTRICT — Delevan Ave. Ch., Buffalo Ass'n; Portland Ch., Brocton, Chautauqua Ass'n; Franklin Ch., Franklin Ass'n; Attica, Genesee Ass'n; Elba, Genesee Ass'n; Boonville, Oneida Ass'n; Massena, St. Lawrence Ass'n; Rensselaer, Hudson River No. Ass'n; Attica Centre, Genesee Ass'n; Rushford and Angelica, Allegany Ass'n. Have completed their apportionments for the year. Canaseraga, Allegany Ass'n. Has exceeded its apportionment.

## IF YOUR GIFT FOR THIS YEAR HAS NOT BEEN MADE, MAKE IT NOW

## Some Things in Literature

*A New Catalogue.* The Department of Literature and Publication is preparing the much-needed new catalogue of the literature of the combined society. Every effort will be made to get it out in February. Send in your orders to Miss Frances K. Burr, 450 E. 30th St., Chicago, Ill.

*Pioneer Certificate.* Have you seen one? A charming little hand-illuminated certificate, showing that its possessor has paid *Ten Dollars* or more, as a special gift to the Society, *not to be counted on the Apportionment*. The opportunity is open to all for this year only. Secure from your District Treasurer. Do your special giving early and avoid the March rush.

*Child in the Midst.* Have you seen the Bibliography of Leaflets for use with this book? Send to the Publication Department for it. Free. Also select from the following helps:

"How to Use," by Helen Barrett Montgomery. Bright, original suggestions for presenting this study in your circle. 10c.

"Children of Many Lands." A set of 30 pictures for illustration of the book. Excellent. 25c.

"Contrasts in Childhood." A Pageant, picturing to the eye each chapter of the book. Most valuable. 10c.

"Visitors from the World Family." Pantomime and Recitation. A fine thing for the Sunday school, as is also the Pageant. 10c.

"The World Family." Junior Study Book. Introduces our children to their brothers and sisters in other lands, broadens their intelligence and sympathies, 25c; Guide for Leaders, 5c.

"Over the Seas with a Brush." A painting book for children. Remember — Expression always deepens impression. 25c.

*Some New Missionary Dramas.* Try them in your Sunday school. Let the Girls and Young Women's Circles give them.

An Afternoon in a Chinese Hospital	\$0.03
Interruptions of a Missionary Day	.15
Saturday Basket Club	.10
Torch Bearers	.15
Visitors from the World Family	.10
Missionary-Musical Pageant	.05
The Delegates Mission	.05
How Not to Do It	.02
Mothers in Council	.05
Tired of Missions	.10



### Student Work in Madras

BY REV. W. L. FERGUSON, D.D.

The longer I am in Madras, and the more I come in touch with the student classes of the city, the more I realize the importance of trying to reach this large and growing class of people. The work among them is far from easy, but it is becoming more and more fruitful. One's heart aches when he sees the multitudes of young men who are deeply desirous of breaking with the old religious systems, but who *dare* not do it, for fear of the consequences. They will be considered as dead by their families, their funeral rites will be celebrated, their names will become an execration in the family circle, they will be denied all social privileges, if married their wives and children will be taken from them, and all their chances for inheritance of property will vanish. Said one young man to me, "I am believing, and I intend to be true and confess as soon as the way opens; but the day I do it I will be sending a dagger into the hearts of more than a score and a half of my people." Said another, after hearing me preach on a gospel theme, "I am so weak! I believe, but I have not the courage to confess. Do pray for me." One who confessed and was baptized has done wonders in the way of enduring persecution. For six years now he has succeeded in living in his own home — a very, very rare thing — where he has been treated like a pariah or a dog at times, not being allowed to eat with the family or share in its life, but kept at a distance, and at meal times having his food set inside his door in a bowl, as though he were a coolie or an outcast. He has suffered in silence for months on end, not being allowed to see any of his Christian friends, or even to come to a prayer meeting or service for some two years. But he has been a true son to his parents, has helped them in the

family business, and has stood by in sickness and troubles of all sorts, putting himself out of sight in order that the rest might be benefited. He had the comfort of seeing a younger brother believe, but not the joy of seeing him baptized, for the young man was stricken with some malady and died. But this brother holds firm. He believes that God has a great work for him to do, and that somehow he is being prepared for it. He knows the truth of the saying, "We must through much tribulation enter in to the kingdom of God."

I could tell of scores of lives which have been reached and profoundly changed as the result of our personal and group work here at Bishopville. Said one young man of last year's law class, "The thing I like about Bishopville is that the missionaries make no secret of the fact that their aim is religious. They are frank in expressing this as their chief object, and all that they do has this in view." He himself underwent a profound change during the year and a half he attended our classes and at home. He is now in a place where all his manhood has to fight against odds heavily against him. I keep in touch with him by correspondence, and he seems to appreciate it. When he came to the city recently, one of the first places he visited was Bishopville, our home. Scores of others do the same. This proves to us that we have made a lasting impression and that a personal hold has been gained on these influential young men. Opportunities for heart-to-heart conversation are frequent. One can press the truth home at such times; and many are the sincere confessions of faith, but the way to open confession — ah, there is the heart-breaking part! The way seems closed to these young men by barriers too strong for them to remove or surmount. They see the truth of Christ's word, "A man's foes shall be they of his own household," and, "Unless a man forsake father

and mother, wife and children, and all that he hath, he cannot be my disciple." They know what they ought to do, and there they stick, — the great majority. Oh, that a great break for liberty might come! And some day it will, for the stream cannot always go on being dammed up. The waters held in check will sweep away all restraints when the time comes for the break. Then there will be a great flood.

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 □ **ITEMS FROM EVERYWHERE** □  
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Rev. John Soderman of Finland writes that the most marvelous revival the Baptists in Finland have ever had is now in progress among the Malaks near Wasa. Six of the pastors are now working in that field with great success.

Rev. J. A. Curtis of Donakonda, South India, last summer made the most successful tour he has ever made in the Donakonda field. There were only three camps in the whole tour. In the first one, 8 were baptized, of whom 7 were caste people; in the second camp 53 were baptized, of whom 11 were caste people, and out of 48 baptized in the third camp 21 were caste people. In these six days the total number of caste converts was nearly doubled.

The station school at Sona Bata, Congo, has opened very auspiciously and Mrs. J. E. Geil and Mrs. P. A. McDiarmid, the teachers, feel that they have the right kind of material to train. There are 18 girls and 40 boys at the station, and besides these, 30 children come daily from nearby villages, making a total of almost 90 in the day school. The Preparatory School for native teachers and evangelists has also opened with 10 in attendance and it is expected that the number will soon be doubled.

Rev. Ambrosio Celma of Barcelona, Spain, writes that the work there is flourishing and meetings are well attended. The first Sunday of the new year witnessed the baptism of a new convert. At Christmas and New Year's interesting feasts were celebrated by the children of the Sunday schools.

Rev. Nalibar Singh, pastor of the native church at Balasore, Bengal-Orissa, was invited to take charge of two morning prayer meetings at the recent Asansol Convention. This is held under the auspices of the Methodist Episcopal Mission and is the largest convention in Bengal.

During the three months of July, August and September, Rev. A. C. Bowers, of Goalpara, Assam, traveled over 900 miles in the launch and baptized 8 persons, making a total of 32 for the year so far.

Rev. David Downie, of Nellore, South India, writes that he has never known in the history of the mission so many breakdowns and such slim prospects of supplying the empty places. The Elmores, the Boggesses, the Wathnes who went out last year, and Mrs. Ferguson, have all been obliged to return home because of illness, and Miss Sarah R. Bustard has recently passed away after sixteen years of faithful service.

On the Donakonda field, South India, the work is most fruitful. The number of baptisms for this field for the year is 250, and on the Ongole field about 510. The force of village workers has increased more during the year than in any one year since the station was opened in 1903.

A new outstation has recently been established among the Miris, about 100 miles from Sadiya, Assam, and three native workers have been stationed there to conduct the work from that base.

The church at Sadiya, Assam, which has been pastorless for some time, recently installed a new native pastor who has been doing fine work, not only in the church but as teacher in the day and night schools. Several have recently been baptized and others are waiting.

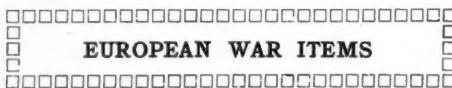
Our missionaries at Sona Bata, Congo, have recently undertaken industrial work by reviving weaving, a native industry that had almost died out in that part of the Congo. There is only one village in the district where cloth is now made and a man has been secured there to teach some of the native boys at Sona Bata to weave.

A card has recently been received from Rev. W. L. Ferguson, D.D., of Madras,

South India, announcing that "The First Anniversary of the Bishopville Christian Endeavor Society will be held on Friday, the 4th of December, 1914, at 6 p.m., in the Bungalow of Bishopville, Vepery High Road. Dr. Ferguson has kindly consented to preside and Mr. S. Balasingam Satya, M.A., will deliver an address on 'Christian Endeavor's Ideals.'" The card announces further that tea and light refreshments are to be served at 5.30 p.m., extends to all an invitation to attend, and is signed by K. Benjamin, secretary of the society.

Dr. and Mrs. J. S. Grant of Ningpo, China, recently completed a quarter century of service as foreign missionaries.

During the first nine months of the past year 501 converts were baptized in the Kanigiri field, South India, the largest number in any one year. It is exceedingly significant that four of this number are from the Sudra class which the missionaries have been trying to reach for many years.



Rev. A. S. Adams of Hopo, South China, writes that local conditions there are not much affected by the war. The premium exchange on gold is unusually high, that is, they can get more dollars Mexican for one hundred dollars United States money than has been the case for years previously.

The religious awakening in Europe as a result of the war is placing before our churches great opportunities for reaching many people hitherto inaccessible. One of our pastors in Switzerland writes of the weakening of the agnostic population. Recently a French editor, heretofore an atheist of the first rank, sent out an appeal to his people urging them to seek God.

While Finland is calm and quiet and out of direct touch with the war, its effects are nevertheless felt among our churches. Much difficulty is experienced by the traveling preachers, for all travelers must be reported to the police, and when the

officer lives at a distance, much inconvenience is caused. Money is also scarce and the churches are finding difficulty in sustaining their work.

The little Baptist chapel at Ongree, Belgium, in the midst of the German battle line, has been spared from the destruction around it, and regular services are still being held there with good audiences. Many other churches are still cut off from communication and no idea as to their fate can be obtained.

The Hamburg Theological Seminary in Germany is still managing to struggle along with 24 students, 6 of whom are Russians. The German students have been called to the battlefield.

Classwork at the Bethel Theological Seminary in Sweden has been more or less interrupted, owing to the fact that by turns the students have been obliged to serve one month and a half at some military post. There are only 36 students in the seminary and about one third of them at a time have been away nearly all of the fall term. The people have realized the seriousness of the situation and are making great sacrifices for the work, so that regardless of the high cost of living and the decrease in wages the contributions for the school have nearly reached the usual amount.

There is much of hidden heroism among our Baptist people, writes Rev. A. Hoefs of Germany. He finds it necessary to seek for the majority of those who are to receive the money sent from America. The people never ask for help and it is only by carefully studying the statistics and walking through the fields during sleepless hours that Mr. Hoefs can find the names of those to whom the money should be given.

One of our pastors in Germany was found to have been living several weeks with only seventy-five cents for food. Money was sent him at once but his is only one of many such cases in the war-stricken countries. The only relief for these people must come from America.

The Baptists in Russia are falsely accused of being in league with the German Emperor, and as a result the big

tabernacle at Petrograd has been closed and Pastor Fetler sent into exile until the close of the war.

Rev. L. W. Cronkhite of Bassein, Burma, writes that while the war has made the Karen very poor, they expect to get through the year without asking any extra help from America. This speaks well for the self-support that has been developed among them.

A notice has been sent by the German Mission Committee to the countless smaller churches in Germany to the effect that owing to the war and diminished contributions, the annual appropriation of 46,000 marks for the work of the churches cannot be granted during 1915. The hardship and distress this announcement will bring can better be imagined than described.

Christian faith and courage is severely tested in this colossal European conflict. Only recently a young French officer, member of a Baptist church which receives aid from our Foreign Mission Society, the son of a Baptist pastor, wrote to Pastor R. Saillens as follows: "Of 34 officers in my regiment, only seven including myself remain. But I have no fear. I know that nothing will happen to me which would not be for the best."

#### TOURING IN ONGOLE

Since August three tours have been taken by Rev. J. A. Curtis and his native helpers in Ongole, South India. Many pages could be written about the events of the days spent, — the friendly Sudras, the successful grove meetings and bazaar meetings at night and the goodly number who professed faith in Christ and were baptized. The first stopping place in the October tour was at Velampalli on the Gundlakamma river, where 2,222 persons were baptized under the direction of Dr. Clough in 1878. Although there were only four baptisms there, three were members of the Yenadi caste. On another tour there were in two days 40 baptisms, — 35 of which were from the Yenadis. These Yenadis seemed very happy and enthusiastic and were courageous when told of the persecutions that

must inevitably come. A great change has come over them, and although there are many weaknesses in their lives these must be overcome in the school of Christ.



#### A Remarkable Reception

It may be doubted whether any missionary ever received a more remarkable official welcome and treatment than that accorded Rev. L. C. Hylbert, of Ningpo, one of our missionaries, when he made an evangelistic tour to one of the Chusan Islands, off the Chinese coast. On landing he was invited to a feast at the house of a mandarin, where he met all the mandarins of the islands, including the chief official. One of the officials, T. K. Shu, had ordered posted the following proclamation:

"Mr. Hylbert, an American missionary, together with all the Christians in Dae San, wishes to hold special Christian services in Tong So Koh during the month of May. Christianity teaches men about Jesus Christ and leads all men to worship the only true God. This new doctrine has done much to help the Chinese people to a better life and greater liberty. China is a republic now. She owes much of her powers and freedom to Christian teaching. Therefore, Christianity should be gladly heard, greatly honored, and highly protected. This is the great fishing season. Men are numerous. They come from all parts. Among them may be some foolish persons who do not observe our customs. There may even be some who would be impolite enough to try to disturb these meetings. If there should be any such they will be arrested and severely punished. You, the local officers and gentry, are earnestly requested to attend these meetings in order to report any misconduct."



#### Foreign Missionary Record

##### ARRIVED

Miss Elsie M. Northrup, from Moulmein, Burma, at New York, December 19, 1914. Home address, 5 Manila St., Rochester, N. Y.

Rev. E. G. Phillips, D.D., and Mrs. Phillips from Tura, Assam, at New York, January 22, 1915.

##### SAILED

From San Francisco, January 9, 1915, the following party:

Rev. A. H. Page and family, for Swatow, South China; Miss Helen M. Rawlings, for Huchow, East China; Rev. D. A. W. Smith, D.D., Mrs. Smith and Miss Anna M. Smith, for Insein, Burma; Florence Weaver, M.D., for South India; Miss Anna Degenring, M.D., and Miss Frances Tencate, for Nellore, South India.

##### BORN

To J. E. Cummings, D.D., and Mrs. Cummings, of Henzada, Burma, twin daughters, at Newton Centre, Mass., Dec. 22, 1914.



#### A New Italian Mission

For many years the Silver Lake Mission was conducted by the church at Bloomfield, N. J. The medium of instruction was the English language, and the large number of converts were won by the faithful workers who generously contributed their strength and money. During this time Deacon Maxfield gave much time to the conduct of the work, and preached hundreds of lay sermons which were greatly enjoyed by the people and richly blessed by the Lord.

When, however, the complexion of the community changed and the Italians increased in numbers, the Baptist church was encouraged by many friends to erect a suitable mission edifice for the Italians who had moved in large numbers into that part of the city. In order that the work might go forward, representatives of other denominations made large contributions, and these, together with the spontaneous gifts of the members of the Bloomfield church and appropriations from the New Jersey Baptist State Convention and the American Baptist Home Mission Society, made possible the completion and dedication of the new meeting house without indebtedness. The cost was approximately \$12,000.

The First Baptist Church in Bloomfield a few years ago erected a new meeting house at an expense of about \$80,000, and during this time, although heavy financial demands were made upon the congregation, the gifts to missions steadily increased. It is very encouraging to note that while the church is making its payments on the edifice, extending over a period of five years, under the leadership of its pastor, Dr. Henry S. Potter, and its strong group of laymen, it has had the courage and faith to begin this new missionary enterprise which it has carried through successfully. This means strong leadership, splendid initiative and fine cooperative work. Mr. David G. Gara-

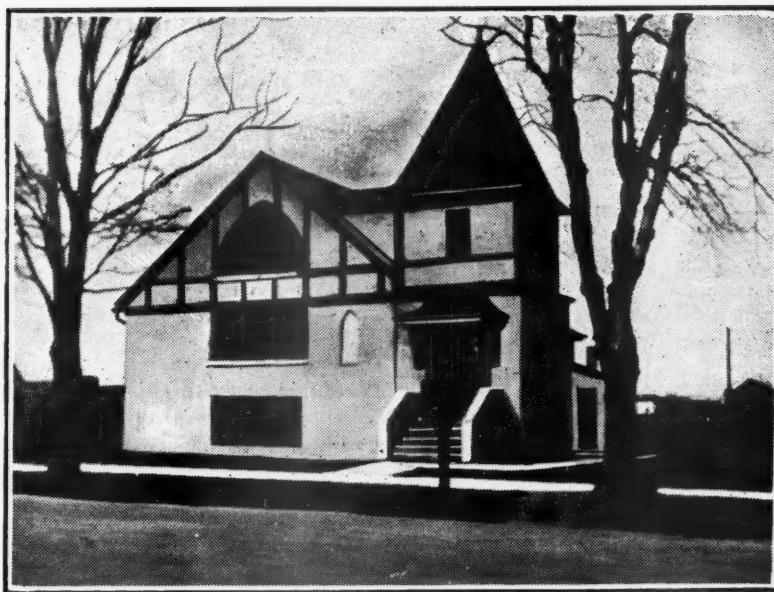
brant and all the members of the committee are to be highly congratulated on the outcome.

On Nov. 22 the new chapel was dedicated with a service conducted entirely in the Italian language. Prof. Antonio Mangano, Dean of the Italian Department of Colgate University, preached the sermon. Music was furnished by the choirs of the Orange and Newark Italian churches, and delegates from Passaic, Newark and Orange were present. The building was taxed to its utmost capacity.

On the following Monday evening a service was held in the English language, and the chapel was again filled with devout worshipers. Rev. C. A. Brooks, Superintendent of the Foreign Speaking Work of the Home Mission Society, preached the sermon. Addresses were made by Dr. Henry S. Potter, Rev. A. Corbo, Rev. C. Pagano, Rev. F. W. Lewis, Rev. J. E. Parmley, Dr. D. DeWolf, Superintendent of the New Jersey Baptist State Convention, and Messrs. D. G. Garabrant, L. Stoiber, H. E. Wharton, D. Pascale and Miss F. H. Norton also spoke. Mr. Howard E. Wharton, Superintendent of the Sunday school, was pleasantly surprised by the gift of a silver loving cup. The quartet from the First Baptist Church, Bloomfield, and the choirs of the Italian churches furnished the music.

So begins auspiciously another Italian mission in possession of a meeting house well appointed for Christian work and for social service, and with its far-reaching spiritual possibilities.

The church in Bloomfield has set an example to many other strong Christian organizations, that could easily erect chapels for the foreign-speaking work, as this church, the church at North Orange, and others have done. And the State Conventions and the Home Mission Society in every instance also are ready to cooperate in the effort to provide suitable



THE NEW ITALIAN CHAPEL, SILVER LAKE, N. J.

meeting houses for the groups of foreign-speaking peoples everywhere present in our American towns and cities. — CHARLES L. WHITE.



#### Christmas at the Comanche Baptist Mission

Christmas of 1914 has come and gone, and the Comanches for the twenty-second time have met at this Mission in memory of the glad tidings of great joy and of the first Christmas gift, the Son of Righteousness. We say to all who gave in any way for our Christmas that you would have felt doubly paid for anything you did if you could have been here and seen the glad faces, and known that each happy face represented a glad heart because you had helped to make their Christmas possible.

Several days before Christmas, the people came to put up their tents, and leave in them some things necessary for camping. Then they returned home. Before the day arrived the church grounds were well covered with the white tents, all put up in rows like houses in a town. It was a very pretty sight. Then came a blanket of beautiful snow as white as the tents. This was fine for our meeting. But alas, not Santa, but "old Sol" came

out in his brightness and changed this crispy whiteness to the blackness of the stickiest mud we ever had here. But never mind, water and work make clean the muddy house.

The usual Christmas dinner was given, consisting of beef and bread, furnished by the missionaries. This was supplemented with turkey, chickens, coffee, cake and celery, provided by the Christian Comanches of this church. Days had been given to the sorting of presents, and putting the right name on each, popping corn, filling bags with it, corn, candy and nuts, for no one is to go away without some gift. After dinner came the tying of the presents on the tree in the church house. Then at night came the giving time.

We have just enlarged our meeting house, but it was filled, even to standing room, when we prayed to the giver of the first Christmas gift. Then came the reading of the glad tidings, with explanations of the occasion. After this the Indians gave their "Jesus money," which amounted this year to \$208 and more yet to come. Last of all we gave the presents sent by our friends, and some that were bought by the Indians for their friends.

At 11.30 the meeting closed with prayer and the Christmas at the Deyo Mission for 1914 was ended. We thank every one who helped.—*Rev. E. C. Deyo, Mr. and Mrs. J. R. Given.*

#### VIRGINIA UNION UNIVERSITY

This University is making itself felt in both the educational and philanthropic work of Virginia. During the holidays the ninth annual session of the Conference of Principals and Teachers of the Higher Colored Schools of Virginia was held in its halls. Seventeen schools were represented and some very practical questions were discussed. The general topics were "How to Unify the Work of the Different Schools" and "The Ideal Country High School." The discussions were informal, and suggestions were made and adopted in a set of resolutions looking to more uniformity in the work of the different schools.

The Associated Charities of the City of Richmond has this year undertaken to minister to the needs of an extremely large number of destitute families. Among them were between one and two thousand Negro families which made application for aid. The Associated Charities were wholly unprepared to cope with so large a problem and unwilling to undertake the work without a thorough investigation. The secretary of the organization consulted the president of the University with reference to any possible assistance from the students, and it was soon decided to dismiss some of the more advanced classes and give them a practical experience in investigating the conditions of the poorer classes of their race. About 100 students carried on this investigation and visited nearly 2,000 families, making careful studies of their condition and securing answers to the questions which the Associated Charities desired to have asked. The students thus rendered an invaluable service to the society and to the poor of their own race and, at the same time, gained a very valuable experience in organized work of this kind. It is the purpose of the University to develop a spirit of helpfulness, and the school is glad to accept any such opportunities even at the cost of some hours of theoretical work with books.

#### ITALIAN WORK IN PHILADELPHIA

Rev. A. di Domenica reports the baptism of eighteen candidates during the quarter ending Dec. 31, 1914. This makes a total of thirty converts baptized by this vigilant missionary since last June, soon after he entered upon his important work in Philadelphia, where the outlook is very encouraging, and the missionary is the right man in the right place.

#### THE PORTUGUESE WORK

Rev. J. S. Leite, working among the Portuguese at Fall River and Taunton, Mass., reports many souls converted during the last quarter, and fifteen baptisms.

#### CHRISTIAN EDUCATION IN PORTO RICO

At the Grace Conway Training School at Rio Piedras, Porto Rico, fourteen boys are now in attendance. They are from our own mission fields in various parts of the island. The majority of these are looking forward to the Christian ministry, although a few of them are still too young to decide the question. At present seven do some pastoral work and six of the remainder are engaged in Sunday school service. In addition to the scholarship aid which is coming to the students of the school, small grants are also given to three boys in three of the other schools of the island, who give good promise of being leaders in our work. They are very poor and without some help could not attend school, since in their home towns the public school has not developed beyond the fourth grade. One of these boys has charge of a little church and is thus giving ample return for the slight assistance of ten dollars per month which he receives. Another is in the polytechnic school and hopes to finish his preparatory work next June. In that event he will attend our Institute at Rio Piedras next year. An annual gift of \$100 will support in Porto Rico a student for the ministry. Twenty such scholarships are needed at the present time by the Home Mission Society if it is to safeguard for the long future its missionary work on the island. Such scholarships are sought and will be very much appreciated.

# CHAPEL CAR AND COLPORTER



## NEW CHURCH AT VAN NUYS, CALIFORNIA

Rev. E. R. Hermiston writes: After a very strenuous campaign at this place we were able to organize a Baptist church with 30 members. On Dec. 17th Dr. J. F. Watson, the State Superintendent of Missions for Southern California, and others, came out from the city to a meeting in the Chapel Car and we organized the church and elected officers and a building committee. Chapel Car "Emmanuel" will remain here until the work is established and a building secured.

## HIS FIRST EXPERIENCE IN CHAPEL CAR WORK

Rev. W. C. Driver, in charge of Chapel Car "Good Will" in Oregon, reports his first month of service: Many things during the month reminded me of Brother Hermiston when he said he wrote his resignation three times during his first month on the Car. There is endless detail, some of which is pleasant and much of which is unpleasant to look after, but we have weathered the storm of the trial month and come through with a smile and a song. "It is better to whistle than whine." The work itself was delightful. We were associated with Rev. J. C. Tibbits of the Tabernacle Church and Rev. Walter Duff of Calvary Church in working a large churchless section of Portland, around the Portland Railway Light and Power Company and S. P. R. R. yards. Nineteen hundred people attended the meetings, 30 confessed their sins and accepted Christ as Saviour, and 20 have asked for baptism. A Sunday school of 60 members was organized, and F. E. Wright of Calvary Church was elected superintendent. Too much cannot be said of the loyalty of Pastors Duff and Tibbits in supporting this work. In this foundation work no organization has a larger place than our American Baptist Publication Society, which with Christian literature, colportage wagon and auto-

mobile, chapel car and Gospel cruiser has gone everywhere preaching the Gospel. If our six chapel cars were coupled together they would make one of the finest trains ever seen on an American railroad, and if the men and women, boys and girls, who have been converted and gathered into the Sunday schools and churches through their ministry during the last 23 years were gathered together in one city, it would make a new Jerusalem of nearly 40,000 souls.

## AROUSING THE RUSSIANS IN NEW YORK

M. Lodsin, our Russian Colporter who labors in cooperation with the New York Baptist City Mission, writes enthusiastically concerning his work: "A short time ago I visited a Russian woman, the widow of one of my first converts in Russia many years ago. While talking with her, she said, 'Brother Lodsin, please read to me from the precious Word of God.' (She cannot read for herself.) She took down the Bible her husband had bought from me eighteen years ago in Russia. After reading the Scriptures we prayed, then she told me of a family that was on her heart. They were Russians and living in the same house. The man was a heavy drinker and misused his hard-working wife so that she often had to seek refuge in other homes for the night. I visited them and read the Bible and prayed with them. The man promised with the help of God not to touch liquor any more. All have attended the meetings for Russians conducted in a neighboring church. In another home I found five Russian men together; all were glad to listen to the Gospel's story and receive the Gospels I gave them. Two have so far attended our meetings. Last Sunday, at our meeting in connection with Mariner's Temple, two young men accepted Christ and promised to live for Him. At the anniversary of the Dover Street Midnight

Mission I gave over 100 men a Gospel in their own language. At Mariner's Temple we had a fine Christmas celebration on December 26, where the four Russian Missions from New York and Brooklyn came together, with 110 present, each of whom received a Gospel. In the month's work there have been many little things done in His Name, too numerous to mention, but He who "seeth in secret, will reward openly."

#### NEVER HEARD OF ADAM AND EVE

Rev. A. V. Rowland, of Indiana, colporter on Wagon No. 37, was being entertained at a home in one of our Indiana towns recently, near which there lived all alone a poor old woman who had seen little of the outside world outside her own door yard, and into whose home a Bible had never come. Upon being asked if she would like one she said, "Yes, I would like to have a Bible, but I have no money to buy one." When told she would be given one, she hardly knew whether she could accept what seemed to her so great a gift, but consented to take it, and said she would sleep with the Bible under her pillow. Later she asked her good neighbor if there were any smaller ones, saying she wished she could have one that she could carry in her bosom. She was given a small Testament. A day or two after the neighbor stepped into her home and found her reading her Bible aloud. "What are you doing, Auntie?" she was asked. "Why, I am reading that Bible," and looked up inquiringly and said: "Why, there was an Adam and Eve, wasn't there? I never heard of Adam and Eve before." She said she had heard of Jesus but not of Adam and Eve.

#### A STIRRING REVIVAL IN A COUNTRY CHURCH

The South Harmony Church at Niobe, New York, is located in a village of about 150 people, surrounded by a large and prosperous farming population. Interest in church matters was at a low ebb, few men in the community being church members. Rev. G. Frank Johnson, one of our consecrated colporters, who works in cooperation with the New York State Convention, visited the community and

became the channel of blessing to many souls, and gracious revival to the church and community. "The storms and bad roads greatly impeded the rapid progress of the meetings, but the interest and power increased from the first, and towards the close the Holy Spirit was working in great power. At least 70, probably more, mainly men and women, accepted Christ, among these a grandfather, his children and his grandchildren. Sunday, Dec. 13th, the Holy Spirit manifested Himself in great power and 14 men and women came out for Christ. It was one of the grandest scenes I ever witnessed. The Publication Society's books and Bibles were much appreciated, and the tracts were of marked blessing in convicting sinners and instructing converts. A baptistry is being placed in the church, and next month I hope to report the number of baptisms."



#### A Typical Day's Work

BY C. M. GARDNER, OAKLAND, CAL.

(Copied from January Diary.)

Visits or calls .....	40
Religious conversations .....	29
Prayer in homes .....	2
Professed conversions in homes	
— adults .....	2
Children's meetings .....	1
7:30 prayer meetings .....	1
Preaching 8:00 P.M. (No conversions) .....	1
*One Bible sold .....	\$2.65
One Testament sold .....	.50
Five text cards sold .....	.80
3 books sold (small) .....	.15
Collections on Service (Sub.) .....	5.00
Total collected .....	\$9.10

Gave two Testaments away.

Pages of Tracts given away .....

193

Left home about 8:30.

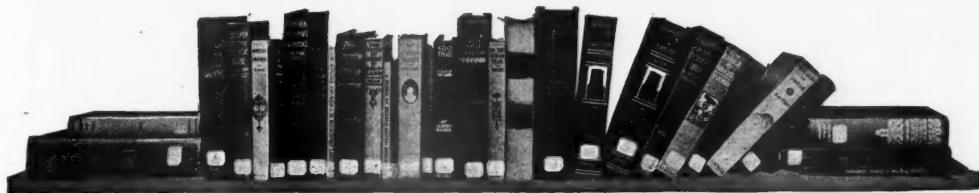
Arrived home about 11:30.

Also arranged for 3 prayer services in homes next week, after preaching services were over.

\* The Bible sold and 50 cents worth of text cards was to a saloon keeper's wife, and she says her husband has got to sell his saloon and read the Bible. She also promised to go in her automobile yesterday and assist a poor widow.

I feel sure the poor widow whom we had visited in her poverty and to whom we gave 25 cents and some food, most likely received a \$5.00 check from the saloon keeper's wife, if she was in the frame of mind we left her in.

This wasn't so bad. Surely the Lord blessed us and we praise Him for it.



### With the New Books

In *Kiowa, Story of a Blanket Indian Mission*, Isabel Crawford has given extracts from a missionary's diary which form a remarkable record, unlike any other with which we are familiar. There is no attempt to make a consecutive narrative. The "leetle Jesus woman" who was not "skeered" and therefore was by the Indians admired and revered has selected what she thought best adapted to disclose the nature of the Indians and of the work she did among them. She is utterly free in her expressions, natural and human, and cheerful in all circumstances, even when human endurance was pressed to the limit. We shall give *MISSIONS'* readers some delightful quotations from this book, which is the most original home mission book in print. But we advise all to get the book and read it all for themselves; as they will if they once begin. The heroism of the missionary is never made the subject of comment, but it shines out between the lines everywhere. Ex-Commissioner Leupp, who saw Miss Crawford's work among her red parishioners, says, "When I was Commissioner of Indian Affairs I would have given worlds to have filled the Indian field with just such women as she." (Fleming H. Revell Co., \$1.25, illustrated.) Ought to sell 100,000 copies.

*The Call of the East*, by Thurlow Fraser, is an attempt to do for foreign missions what "Thy Sky Pilot" did for home missions. It throws the glamour of romance around events occurring in the Franco-Chinese War of 1884-5, and combines love and war and heroics in a rather bewildering way. The medical missionary is the leading character of the book, and both Dr. Sinclair and his faithful Sergeant Gorman will readily make friends. (Fleming H. Revell Co., \$1.25.)

*The Reconstruction of the Church*, by Rev. Paul Moore Strayer, is sane and suggestive, valuable for the minister, and still more valuable for the intelligent layman, if he can be brought to read it. In a straightforward style and with winning tactfulness the author, who has been making trial of many things during his Rochester pastorate, treats of a revised message for the church of today, the need of a social gospel, the spiritual possibilities of business life, the church and the group of toil, how to Christianize a competitive world, what the church is for, where she fails, why she has been halted, and then as a reconstruction program, the efficiency test in church activities, reorganizing the services, community service, advertising the church, making the rural church a social and recreational community center, and getting the churches together. One of the best books on this broad subject, conceived in a right spirit, and inducing the reader to "lend a hand." (Macmillan Co.; \$1.50 net.)

Bishop J. C. Hartzell, Chairman of the World's Sunday School Association's Committee on Moslem Work, has reported from North Africa that the work of providing Christian literature for Moslem children is making good progress. The following are ready for publication, and will be produced by the Association: An Arabic hymn book, with fifty or sixty good hymns selected for their value in developing Christian life and character; a simple catechism, already being taught from manuscript; notes on the Lord's Prayer, the Ten Commandments and the Apostles' Creed; some bi-lingual tracts in French and Arabic, for use in the French colonies; a catechism for immediate use among the Kabyles; and four tracts containing stories which have proved to be very effective among the children.

## MISSIONS

## Financial Statements of the Societies for Ten Months Ending Jan. 31, 1915

Source of Income		Budget for 1914-1915	Receipts for 10 Months	Balance Required by March 31, 1915	1913-1914	1914-1915	Comparison of Receipts with Those of Last Year Increase or Decrease
FOREIGN MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools . . . . .	\$471,856.60	\$193,723.44	\$278,133.16	\$174,588.23	\$193,723.44	\$19,135.21
	Individuals . . . . .	30,000.00	42,801.28	257,198.72	55,259.56	42,801.28	\$12,458.28
	Legacies and Matured Annuities . . . . .	115,432.00	31,910.82	83,521.18	49,533.27	31,910.82	17,622.45
	Income from Investments . . . . .	63,875.00	57,489.95	6,385.05	57,489.95	839,94.45 (Specifics 12,212.36) (Miscel. 2,401.96)	8,181.17
	Specific Gifts, etc. . . . .	37,623.87	*39,804.45	(Excess 2,270.58)	30,084.05		
	Totals . . . . .	\$988,757.47	*\$365,819.94	\$622,967.53	\$369,773.23	\$365,819.94	\$31,347.57
	*Includes excess in Specifics of \$3,659.87.						\$35,300.86
HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools . . . . .	\$293,308.26	\$120,716.98	\$172,591.28	\$117,874.27	\$120,716.98	\$2,842.71
	Individuals . . . . .	125,000.00	8,734.34	116,265.66	7,253.29	8,734.34	1,481.05
	Legacies and Matured Annuities . . . . .	96,000.00	77,996.93	10,983.07	65,136.43	28,039.26	12,560.50
	Income from Investments . . . . .	78,050.00	67,089.84	10,960.16	64,127.40	67,089.84	2,962.44
	Miscellaneous . . . . .	11,000.00	7,560.36	3,439.64	7,893.01	7,560.36	332.65
	Totals . . . . .	\$603,358.26	\$282,098.45	\$321,29.81	\$262,584.40	\$282,098.45	\$10,846.70
	*Includes excess in Specifics of \$3,659.87.						\$332.65
PUBLICATION SOCIETY	Churches, Young People's Societies and Sunday Schools . . . . .	\$104,365.00	\$60,364.79	\$44,020.21	\$60,494.59	\$60,364.79	\$129.80
	Individuals . . . . .	24,000.00	23,839.92	160.08	16,220.31	23,839.92	7,619.61
	Legacies . . . . .	10,000.00	31,767.31	(Excess 21,767.31)	3,728.05	31,767.31	28,039.26
	Income of Funds, Annuity Bonds, Specific Gifts, etc. . . . .	71,200.00	43,948.98	27,251.02	36,285.50	43,948.98	7,663.48
	Totals . . . . .	\$209,585.00	\$159,921.00	\$71,431.31	\$116,728.45	\$159,921.00	\$13,322.35
	*Includes excess in Specifics of \$3,659.87.						\$129.80
WOMAN'S FOREIGN MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools . . . . .	\$242,200.00	\$95,861.27	\$146,385.73	\$90,742.45	\$95,861.27	\$5,118.82
	Individuals . . . . .	41,300.00	15,037.30	26,262.70	21,823.11	15,037.30	6,785.81
	Legacies and Matured Annuities . . . . .	12,500.00	9,646.72	2,853.28	3,441.82	9,646.72	6,204.90
	Income of Funds, Specific Gifts, etc. . . . .	9,750.00	8,338.77	1,416.23	7,662.48	8,333.77	671.29
	Totals . . . . .	\$305,750.00	\$128,879.06	\$176,870.94	\$123,669.86	\$128,879.06	\$11,995.01
	*Includes excess in Specifics of \$3,659.87.						
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools . . . . .	\$184,020.00	\$83,611.39	\$100,408.61	\$77,692.62	\$83,611.39	\$5,918.77
	Individuals . . . . .	20,000.00	6,446.57	13,553.43	11,169.85	6,446.57	4,723.29
	Legacies and Matured Annuities . . . . .	12,000.00	11,416.37	583.63	8,107.74	11,416.37	3,308.63
	Income from Investments, Specific Gifts, etc. . . . .	21,680.00	17,115.42	4,561.58	17,313.02	17,115.42	197.60
	Totals . . . . .	\$237,700.00	\$118,589.75	\$119,110.25	\$114,283.24	\$118,589.75	\$9,227.40
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